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Dissertation

THE FUNCTIONAL APPROACH IN PERSONALITY GROWTH

by

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INTRODUCTION

A. Purpose:

The purpose of this dissertation is to correlate and evaluate the functional writings as set forth by recognized leaders within the field of religious education in reference to the functional approach as being the natural method in personality growth.

B. Method:

The examination method is used in the exploration for this research in the field of religious education, and the selectivity of the functional writings is made on the basis of each individual author's contribution and reputation in his or her specialized field of study.

C. Scope:

The scope is an extended one. It includes the three phases necessary as a foundation for the functional approach that this method may develop personality, namely: (1) the nature, (2) the function, and (3) the creativeness of the human organism. The functional areas of the home, the church, and the community are given places of prime importance in the process of personality growth, for it is within these areas that an individual's personality may receive its greatest opportunity for natural growth through

creative activities which will promote personality developing experiences.

D. Limitation:

Since the functional approach covers the total life experiences of the learner, and since the research revealed so great an abundance of functional concepts, it is an impossibility to become completely exhaustive, within the bounds of one dissertation, in the subject of personality growth. It is believed, however, that with such limitation a sufficient compilation of data is presented that the work of this dissertation may be considered conclusive, in that the writings selected are generally typical of the thinking of the functionalists in this field.

THE WORK OF OTHER INVESTIGATORS IN THE FIELD

The research in this field fails to produce any literary materials written under the title and purpose of this dissertation. The content of this dissertation is unique in that it advocates the functional approach as the natural method in personality growth. The research reveals that the functional principles are advocated within the field of religious education by such writers as John Dewey, George A. Coe, Ernest J. Chave, William Clayton Bower, Harrison S. Elliott, Hugh Hartshorne, Frank M. McKibben, Frances C. McLester, Lewis Joseph Sherrill, Ruth Strang, Paul H. Vieth, J. Paul Williams, and others. It is to be emphasized that no writer has yet sought to establish the purpose of this dissertation.

PART I

THE THEORY AND THE METHOD OF THE FUNCTIONAL APPROACH IN PERSONALITY GROWTH

CHAPTER I

THE THEORY OF THE FUNCTIONAL APPROACH IN PERSONALITY GROWTH

Scholars do not agree on a common definition of personality; therefore many theories have been created and accepted. This dissertation advocates the functional theory as the natural method to be used in personality growth. The bio-socio-psychological concepts of personality growth form the basis of the functional theory.

A. The Bio-Socio-Psychological Basis:

Three outstanding writers define personality as follows:

(1) G. W. Allport: "Personality is the dynamic organization within the individual of those psychological systems that determine his unique adjustment to his environment."¹ (2) Peter Blos: "Personality is an integrated system of the individual's habitual attitudes and behavior tendencies, thus representing his characteristic adjustment to his environment."² (3) R. G. Gordon: Personality may be defined "as the emergent synthesis of the bodily and mental

¹ Allport, G. W., Personality, A Psychological Interpretation, p. 48

² Blos, Peter, The Adolescent Personality, p. 3

attributes of the individual in relation to the environment in the most comprehensive sense."³

As is seen by these definitions the emphasis of personality growth is placed upon the using of materials which Nature affords. Allport states:

... the interest of psychology is not in the factors shaping personality, rather in personality itself as a developing structure. From this point of view culture is relevant only when it has become interiorized within the person as a set of personal ideals, attitudes, and traits.⁴

Personality is no bundle of sensations, wishes, sentiments, images, emotions, nerve cells, gland activities, but rather a structural totality which depends not only upon these component parts but upon their relatedness to each other and to the whole.⁵ D. M. Allan declares, "psychologists have spent their time so predominantly in studying man in piecemeal fashion--his sensations, reflexes, emotions, urges, and thought processes--that they have only recently begun to study him as a whole."⁶ Upon the essential unity of the individual life organism, the physical, the intellectual and the emotional, is where the newer psychology places

³ Gordon, R. G., Personality, p. 13

⁴ Allport, op. cit., (preface) p. viii

⁵ Gordon, op. cit., p. 12

⁶ Allan, D. M., The Realm of Personality, p. 19

its recognition.⁷

Regarding personality growth, J. H. Coffin states:

Notwithstanding the area of function of the bio-chemical laws which operate the human machine, as for example, the glands of internal secretion in their effect upon intelligence and temperament, yet, when it comes to reading meaning into these and all other physical and mental processes, absolutely the only adequate mode of approach is from the assumption that man is a spiritual entity, and that bio-chemical laws and mental laws and all have meaning only in terms of a psycho-social-spiritual organism known as personality.⁸

A dynamic part of human personality is the "unconscious." Allan states that Sigmund Freud leads to the belief that consciousness is only a superficial part of man. In the turbulent depths of unconsciousness lie the great motive forces of life: hate and love.⁹ W. C. Bower declares it to be impossible "to overlook the unconscious as a factor in the development of personality. In the dark depths of the unconscious lie hidden the elemental urges that are seeking for expression and satisfaction."¹⁰

Psychology reveals two truths: (1) learning is not to be the work of something that is ready-made and called

⁷ Shaver, E. L., How to Teach Seniors, p. 28

⁸ Coffin, J. H., Personality In the Making, p. 7

⁹ Allan, op. cit., p. 30

¹⁰ Bower, W. C., Character Through Creative Experience, p. 37
(Afterwards cited as C. T. C. E.)

mind, but rather that the mind itself is an organization of original capacities into activities having significance;¹¹ and, (2) in the words of C. Madeleine Dixon, "the way the child lives in these early years determines to a great extent the kind of adult he will be."¹²

Personality development is essentially a progressive finding, through reactions to and progressive detachment from other selves, of the self.¹³ Blos emphasizes the social aspect of personality growth in this definition: "Personality is the 'individual's social stimulus value.'"¹⁴ Bower states, "Social psychology has made clear the social nature of personality. Persons cannot realize themselves in isolations."¹⁵

The theory of social psychology may be explained as:

... the individual striving to play a significant role in the various intimate groups of society, with personality determined by the dominating

¹¹ Dewey, John, Democracy and Education, p. 368
(Afterwards cited as D. and E.)

¹² Dixon, C. Madeleine, Keep Them Human; The Young Child At Home, pp. 15-16

¹³ Gesell, Arnold, Ilg, Frances L., Infant and Child in the Culture of Today; The Guidance of Development in Home and Nursery School, pp. 30-31
(Afterwards cited as I. and C. in the C. of T.)

¹⁴ Blos, op. cit., p. 4

¹⁵ Bower, C. T. C. E., pp. 30-31

culture patterns. ... The family is the 'cradle of personality,' and the wider social world opens the way for its multiple expression.¹⁶

In the development of personality there is no more fundamental a factor than the interaction of the individual with a social group. The individual, because he is born into a social group, finds himself largely a social product. He takes behavior patterns unconsciously from the group. Such patterns largely "determine his language, his food habits, his manner of dress, his economic activities, his habits of thought, his outlook upon life, his aesthetic tastes, and his standards of moral conduct."¹⁷

In the opinion of Arnold Gesell and of Frances L. Ilg:

Personality is not a force behind the scenes which operates a puppet. It is the whole puppet show--player, stage, audience, acts, and scenes. It sums up ... all the impacts of culture upon the growing organism, and since the personality is at once a product and instrument of growth, the infant foreshadows the child; the child the youth; the youth the man.¹⁸

B. The Functional Theory:

The functional theory has as its base the concepts of biology and of social psychology and this theory places

¹⁶ Chave, E. J., Personality Development in Children, p. 17 (Afterwards cited as P. D. in C.)

¹⁷ Bower, C. T. C. E., pp. 37-8

¹⁸ Gesell, Ilg, I. and C. in the C. of T., p. 30

these concepts into a functional or educational process of personality growth.

S. R. Slavson states: "Biologists and physiologists have observed the fact that man is structurally organized for movement."¹⁹ Therefore, the general problem is to bring all life to the level of cosmic functioning.²⁰

The functional theory advocates personality growth as a process. E. J. Chave writes:

Personality is that range of possibilities in a growing child which is the constant concern of parents and educators. It is that subtle something which they feel must be discovered, released, stimulated, nurtured, guided, and controlled. It gives evidences of its qualities at birth, but it is the supreme achievement of a lifetime. It is the joint product of heredity and experience and is revealed in its making at every shifting change of its development. It is continually made and remade and yet is the cumulative result of all that it ever was, is, and is becoming.²¹

The self is not an entity that is complete. It is a becoming at all times. Personality is the outcome of the process of self-realization as a result of this process of growth. Personality, as it moves forward toward the realization of its objectives, is constantly undergoing

¹⁹ Slavson, S. R., Recreation and the Total Personality, pp. 34-5 (Afterwards cited as R. and the T. P.)

²⁰ Hartshorne, Hugh, Character in Human Relations, p. 263

²¹ Chave, P. D. in C., p. 1

changes.²²

The functional theory believes that "personality is achieved through the conscious, intelligent, and purposive reconstruction of the learner's experiences by himself in accordance with self-chosen and worthwhile ends."²³ This statement puts stress upon purposeful activity for it is through purposeful activity that a person receives his meaningful experiences. Purposes do not mature unless they are made explicit in action.²⁴ "Every experience whets the appetite for new experiments, and these increase our stores of experience and knowledge."²⁵

Experience, moreover, is the outgrowth of the adjustment process by which persons, equipped with natural tendencies, respond to the various aspects of their physical and social world. Once these responses are under way, they tend to become organized into a more or less stable but constantly changing system of impulses, habits, attitudes, ideas, and purposes.²⁶

Frances C. McLester states that "A person changes in accordance with his experiences. Only when he has changed

²² Bower, W. C., The Curriculum of Religious Education, p. 73 (Afterwards cited as The C. of R. E.)

²³ Bower, C. T. C. E., p. 13

²⁴ Vieth, P. H., The Church and Christian Education, p. 75

²⁵ Tyler, J. M., Growth and Education, p. 74

²⁶ Bower, C. T. C. E., p. 45

has he learned."²⁷ In the light of this statement it is necessary that the child be given a rich sensory experience early in life. He should be encouraged to feel, taste, see, and to hear many of the objects round about him. As time moves along his widening contacts with the world will lay a foundation in experience for him that will give understanding of words and the building of ideas.²⁸

J. P. Williams realized the importance of the functional theory, and the certainty of its procedure, as is evidenced in this quotation:

The forming of life ideals, the development of generalized experience, has always taken place; but educators are just now beginning to understand the process by which it does take place, and in a very meager way to control it.²⁹

The functional theory supports the idea that all learning is dependent upon the activities of the individual.³⁰ The pupil learns by experiencing, by living. The process of education must be some type of living, and the outcome is some kind of person.³¹ Mildred M. Eakin affirms

²⁷ McLester, Frances C., Achieving Christian Character, p. 112 (Afterwards cited as A. C. C.)

²⁸ Powell, W. E., The Growth of Christian Personality, A Study of the Pupil, p. 107

²⁹ Williams, J. P., The New Education and Religion; A Challenge to Secularism in Education, p. 109

³⁰ Powell, op. cit., p. 100

³¹ Ibid., p. 144

that "Repetition is essential, and the more varied the situations are the more complete will the learning be."³²

E. M. Ligon emphatically points out that psychology has proved the inability of a pupil to learn without doing: "It would seem that not only do we learn best by doing, but that that is the only way we learn."³³

The functional theory advocates that:

... the supreme moment in the development of personality is not in the past, however freighted with knowledge and achievement, or in some remote future, however weighted it may be with oncoming responsibilities, but in the living present where past and future meet and where both are in process of reconstruction.³⁴

Hugh Hartshorne believes that "knowledge is functional, and is achieved successfully when it is secured and organized in relation to its values for the enlargement, enrichment, and control of the present life of the child."³⁵ The task is to make knowledge functional and to stress the fact that teaching which involves ideas the pupil has had no first hand dealing with may prove almost valueless, since such knowledge is not based on actual sensory experience.³⁶

³² Eakin, Mildred M., Teaching Junior Boys and Girls, p. 32

³³ Ligon, E. M., The Psychology of Christian Personality, p. 355

³⁴ Bower, C. T. C. E., p. 12

³⁵ Hartshorne, op. cit., p. 206

³⁶ Powell, op. cit., p. 106

G. A. Coe lays heavy emphasis upon functional learning when he comments thus:

... everything received by the pupil ... must be expressed by the pupil before it can become a vital possession. We do not really learn anything until we express it in word or act.³⁷

The functional theory as related to personality growth has been graphically described by J. H. Chapman:

Growing a person is like farming. The farmer plants and cultivates. The growth comes from the inside. The religious educator simply offers favorable conditions for growth that the life within sends forth. He must provide the environment that will bring the proper response.³⁸

³⁷ Coe, G. A., Education in Religion and Morals, pp. 122-23 (Afterwards cited as E. in R. and M.)

³⁸ Price, J. M., (General Editor) Introduction to Religious Education, Chapman, J. H., "Psychology of Religious Education," p. 116

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(The following is a summary of the results)

It was found that the results of the analysis of the data obtained from the experiments conducted in the laboratory of the Department of Chemistry, University of California, San Diego, are as follows:

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CHAPTER II

THE METHOD OF THE FUNCTIONAL APPROACH
IN PERSONALITY GROWTH

The functional approach in personality growth has at its base experience-centered guidance which covers the total scope of life's educational process. Hartshorne states that "Although participation has been the source of character growth through the ages, only recently has it been distinguished as a method in itself."¹ A function is an act performed with full appreciation of its purpose and value for those who are to be affected.²

Allan advocates that full appreciation and knowledge come only through function:

Music can best be appreciated by one who plays or composes, art by one who sketches or paints, poetry by one who creates poetry, science by one who experiments, friendship by those who practice friendship. The psychological foundation of this law is that constructive action keeps the objects of value in the focus of attention and intensifies interest. ... That to which we commit ourselves in resolute action or in faithful endeavor becomes identified with our inmost selves and thereby becomes a part of our dominant purpose in life. If you play the piano, the melody, the rhythm, the meanings of music, no longer float into you impersonally; they are traced by your fingers,

¹ Hartshorne, op. cit., p. 23

² Ibid., p. 249

felt with your muscles, sensed with your imagination, woven into an intimate personal pattern. If you paint, you wrestle with color, form, design, and perspective until these elements of beauty dwell as eternally friendly images in your mind. So it is₃ with all the other arts of the mind and spirit.

There is no such thing as fruitful understanding and genuine knowledge except as the offspring of doing. The progress of experimental science has proven this fact, and, this fact has been the most direct blow at the traditional separation of doing and knowing, also at the traditional prestige of purely intellectual studies. All education has to learn the lesson of the laboratory method, that men have to do something to the things they wish to find out something about, they have to alter conditions.⁴

Williams makes the statement that "In recent decades the pace of educational change has accelerated rather than diminished. A new education is on the way."⁵ This education is centered on personal and social experiences which create critical evaluation, experimentation, and organizes purposes into the reconstruction of behavior patterns.⁶ Bower states that "Undoubtedly the outstanding exponent of the theory of

³ Allan, op. cit., pp. 159-60

⁴ Dewey, D. and E., pp. 321-22

⁵ Williams, op. cit., p. 167

⁶ Bower, C. T. C. E., p. 123

education in terms of the experience of the child in modern times is John Dewey. ... With him education is the conscious, purposive, and continuous reconstruction of experience."⁷

A. E. Tibbs follows in this train of thought by stating that "Creative experience is the proper approach, for it gives definite focal-point situations, meaningful responses, and looks forward as well as backward."⁸ Experience is the out-growth resulting from the process of the adjustment of the self-realizing individual to his world.⁹ In regard to experience, Bower places stress on an individual's adjustment:

It is in this same process of adjustment to his material and social world that his appreciations, his preferential attitudes, and his values arise. It is out of this adjustment process that he slowly acquires a body of techniques for dealing with the various aspects of his world. It is within these meanings and values that he discovers criteria for judging the worth of ends and means. These constitute his standards of ethical, intellectual, aesthetic, and spiritual judgments. Adjustment thus freighted with meanings, appreciations, and values constitutes experience.¹⁰

Experience is complex. "It resembles the closely woven fabric of an intricate tapestry pattern with its

⁷ Bower, The C. of R. E., pp. 51-2

⁸ Price, J. M., (General Editor) Introduction to Religious Education; Tibbs, A. E., "Curriculum of Religious Education," p. 131

⁹ Bower, The C. of R. E., p. 74

¹⁰ Bower, C. T. C. E., pp. 55-6

interweaving strands of manifold texture and color."¹¹ Bower explains experience in terms of antecedents and consequents:

Meaning arises primarily out of the perception of antecedents and consequents in experiences. That is to say, a present experience means something because it is perceived to be the outcome of previous experiences. In like manner a present experience means something because it will have consequences for the future; that is, it will lead to something else. It is this continuity of antecedent and consequent in experience that gives to experience movement, direction, momentum. And it is because of this movement and direction that it has immediate bearing upon the self-realization of persons. As a result of this movement and direction persons not only find themselves in new situations as experience moves forward, but they themselves are changed: they are not the same persons.¹²

Education is conceived "not as a formal process apart from the going experiences of life, but as a vital process immersed in the experience of persons and groups."¹³ Coe gives the statement that "Education is any effort to assist the development of an immature human being toward the proper goal of life."¹⁴ Coe further declares that "to educate is not to secure conformity to adult ideas and practices, but to help the immature powers of the child to unfold and to grow."¹⁵ To educate is to awaken the individual's personality and to

¹¹ Ibid., p. 166

¹² Bower, The C. of R. E., pp. 93-4

¹³ Bower, C. T. C. E., p. 209

¹⁴ Coe, E. in R. and M., p. 19

¹⁵ Ibid., p. 23

help it develop to rich self-activity in a society of persons.¹⁶ From Friedrich Froebel comes this statement:

"Education should lead and guide man to clearness concerning himself and in himself, to peace with nature, and to unity with God."¹⁷ Bower is of the conviction that education is life lived "under the counsel and guidance of the mature members of society who are assisting the immature to make their adjustment to the material and social world ... and thus to realize themselves."¹⁸

The base of education is in the nature of the child. Coe claims that our deliberate efforts to educate the child "can do no more than continue the work thus begun by nature. We do not bestow a mental constitution upon the child; we merely feed, stimulate, and direct what is already there."¹⁹ Coe gives further authentication to the idea that education is related to the process of inward growth:

The aim of instruction is not to impose truth but to promote growth. The whole teaching enterprise is to be brought under the notion of growth--of vital, not mechanical processes. Hence the term 'instruction' must be emptied of its traditional

¹⁶ Coe, G. A., What is Christian Education?, p. 68 (Afterwards cited as W. is C. E.?)

¹⁷ Froebel, Friedrich, (Hailmann, W. N., Translator) The Education of Man, p. 5 (Afterwards cited as The E. of M.)

¹⁸ Bower, The C. of R. E., p. 53

¹⁹ Coe, E. in R. and M., p. 42

implication of telling pupils what to believe. To impose our beliefs upon a child, even though the beliefs be utterly true, is not to promote the growth of a free personality--it may even be an invasion of personality.²⁰

By introducing the young child to an experience of life, progressive education is seeking to avoid that danger of teaching the great traditions as end-products of past human experiences.²¹ The first concern of education is the persons with whom the student is in contact, the sort of social interactions in which the student has a part.²² Bower believes that "education begins with the actual experience of living persons where they are in their interaction with their real and present world."²³

This type of education shifts from passive assimilation of tradition to inquiry, commitment, constructive action; it shifts from teaching to learning.²⁴ If education for character is to carry its undertaking to a creative level, thus exhausting the possibilities of human experience, "it will seek to discover values, to release the deeper

²⁰ Coe, G. A., A Social Theory of Religious Education, pp. 64-5 (Afterwards cited as A S. T. of R. E.)

²¹ Bower, W. C., Church and State in Education, p. 74 (Afterwards cited as C. and S. in E.)

²² Coe, A S. T. of R. E., p. 19

²³ Bower, C. and S. in E., p. 45

²⁴ Loc. cit.

springs of emotions, to evoke appreciations, and to achieve and synthesis of the integral self."²⁵ One of the functions of this education, according to Bower, is to synthesize experiences:

The time has come in education, as in personal and social living, for synthesis--for the binding of isolated experiences together into a rich and meaningful total experience. Neither the individual nor society can live by analysis alone. Life, whether in the simplest living organism or in intellectual and spiritual persons, is a synthesis. Any attempt to assist growing persons to achieve a creative personal and social experience is under the necessity of helping them to synthesize their experience.²⁶

This functional education stresses the importance of the interplay of an individual's environment upon him and his action to his environment as shaping his character and his personality, and thus changes his tendencies into attitudes and habits. As the student's self-consciousness grows he will become a self-directing personality.²⁷

Experience-centered education includes the whole individual. A. J. Harms writes: "Luther harshly condemned the education given by monastic and ecclesiastical schools on the ground that they did not develop the whole life of

²⁵ Bower, C. T. C. E., p. 208

²⁶ Ibid., pp. 194-95

²⁷ Chave, E. J., The Junior, p. 1 (Afterwards cited as The Junior)

the child."²⁸ Bower enters at this point to state:

... the base of the education of the whole person needs to be extended beyond the formal classroom to include the organization of the whole range of relations and of the experiences that arise from them.²⁹

Therefore, personality growth is achieved in actual dealings with situations in real life ranging over all of the learner's experiences in moral and spiritual ways.³⁰ Blos makes the assertion that if education is to be conceived "as an instrument to foster the normal development of the whole child, it must concern itself with the developmental characteristics and the individual variations inherent in any phase of growth."³¹

Williams believes that "since a person learns whatever he is actually engaged in doing, the problem of motivation is vitally important; for what one does depends to a large degree on his interest."³² Chapman states that "character building grows faster by using the central areas of interest as motivation."³³ Bower clarifies the point

²⁸ Price, J. M., (General Editor) Introduction to Religious Education; Harms, A. J., "Strategic Achievements in Religious Education," p. 86

²⁹ Bower, C. and S. in E., p. 46

³⁰ Bower, C. T. C. E., pp. 146-47

³¹ Blos, op. cit., p. 491

³² Williams, op. cit., p. 104

³³ Price (Editor), Chapman, op. cit., p. 115

regarding where creative education seeks its motivation:

Creative education seeks its motivation in the pull from in front--from a sense on the part of the learner of the intrinsic worth of the thing itself. Its processes are real to the learner because they are concerned with the going experience in which he finds himself. They are weighted with a sense of worth because they deal with the fundamental issues that are vital to his own life and the life of the group. They are directly concerned with his own self-realization.³⁴

Psychology teaches that abstract principles hold no power to motivate men unless they have been conditioned by real experiences and dependable motives.³⁵ If the child is convinced that he should do the act by his own critical thinking and evaluation he will want to do it.³⁶ "The fruitful way to the motivation of learning ... is through the reconstruction of the process itself into a vital, meaningful, and achieving experience," and not in the creation of external devices.³⁷ When education becomes organized in the direction of uncovering values resident in current experience and of organizing the resources of the growing person for their achievement as the highest good there is no need for external incentives.³⁸ Bower gives

³⁴ Bower, C. T. C. E., p. 218

³⁵ Allan, op. cit., p. 155

³⁶ Bower, C. T. C. E., p. 222

³⁷ Ibid., p. 223

³⁸ Ibid., p. 224

the summary of this whole idea of motivation:

So that when learning is directly related to life, when it is a conscious interpretation, enrichment, and inner control of the learner's own experience, the problem of motivation, like the problem of discipline, tends to disappear. It is no longer, How can we get the child to want to do what he knows he ought to do but what he does not want to do? but, How can we help the learner to discover the vital issues of his own experience, how to understand these issues, how to discover the values that are resident and in process of creation in them, and how to organize his intelligence and appreciations for the achievement of the living and worthwhile ends that grip him and release his utmost sustained effort? Where such guided enterprises in real life are under way children and young people find zest and joy in learning as achievement.³⁹

Hartshorne is of the belief that learning is a natural and inevitable part of intelligent action. He says: "... to learn is to act. Hence, to teach is to arrange opportunities to act, and the most effective teaching is that which makes provision for creative, purposeful activity."⁴⁰ John Dewey makes the statement that "Only in education, never in the life of farmer, sailor, merchant, physician, or laboratory experimenter, does knowledge mean primarily a store of information aloof from doing."⁴¹ When the self is recognized as something not ready-made, but that

³⁹ Ibid., p. 223

⁴⁰ Hartshorne, op. cit., p. 203

⁴¹ Dewey, D. and E., p. 218

which is in continuous formation through the choice of action, the whole situation becomes clear in regards to the experience-centered education.⁴² "There is no limit to the meaning which an action may come to possess."⁴³ To quote from Dewey at a greater length will clarify the vision of the great importance activity holds in the experience of the child:

Normally every activity engaged in for its own sake reaches out beyond its immediate self. It does not passively wait for information to be bestowed which will increase its meaning: it seeks it out. Curiosity is not an accidental isolated possession; it is a necessary consequence of the fact that an experience is a moving, changing thing, involving all kinds of connections with other things. Curiosity is but the tendency to make these connections perceptible. It is the business of educators to supply an environment so that this reaching out of an experience may be fruitfully regarded and kept continuously active.⁴⁴

Ligon gives timely advice to those who would teach a child to be honest and have failed because of using the lecturing method: They "will bring about this personality trait only by teaching him, one at a time, a great many honest habits."⁴⁵

⁴² Ibid., p. 408

⁴³ Ibid., p. 243

⁴⁴ Ibid., p. 245

⁴⁵ Ligon, op. cit., p. 119

The Childrens Foundation of New York furthers this reasoning:

The chief influence in the forming of character is what the children themselves do. The way to learn perseverance, regularity, promptness, justice, kindness, team-spirit, initiative, responsibility, is to begin early to practice these essentials.⁴⁶

The child should express whatever he is to learn and this "expression takes place most normally when the facts or truths to be mastered occur to him as essential parts of some active work in which he is spontaneously interested."⁴⁷

Experience-centered education places importance upon guidance of the learner. Bower advances the thought that "Guidance works from within. ... Guidance is secured through understanding, through the sharing of experiences and purposes, and through friendly counsel."⁴⁸ Chave accentuates the emphasis to be put upon guidance:

Children will not perceive the values which expand personality and give it deepest satisfaction unless they find them through the sympathetic guidance of older persons who share life generously with them.⁴⁹

The teacher in the capacity as guide should hold as the first step that of assisting the learner in exploring

⁴⁶ The Childrens Foundation, The Child: His Nature and His Needs, p. 97

⁴⁷ Coe, E. in R. and M., pp. 130-31

⁴⁸ Bower, The C. of R. E., p. 97

⁴⁹ Chave, P. D. in C., p. 329

his own needs and in selecting those which require analysis, resolution, appraisal.⁵⁰ Dewey has a message for those who would guide children:

It is as absurd for the latter (educator, parent or teacher) to set up their 'own' aims as the proper objects of the growth of the children as it would be for the farmer to set up an ideal of farming irrespective of conditions. Aims mean acceptance of responsibility for the observations, anticipations, and arrangements required in carrying on a function--whether farming or educating. Any aim is of value so far as it assists observation, choice, and planning in carrying on activity from moment to moment and hour to hour; if it gets in the way of the individual's own common sense (as it will surely do if imposed from without or accepted on authority) it does harm.⁵¹

Children learn when they investigate that which is their environment, when they use materials to carry out thoughtful purposes and when they solve the problems that are genuine to them.⁵² McLester voices this belief: "Learning is a continual rebuilding of the self, the re-forming of one's personality through the acceptance of one way of acting in preference to another."⁵³ Education thus becomes the process by which the self is helped in the rebuilding of itself to higher levels, and this is achieved by helping the self to think and to choose better than it

⁵⁰ Bower, C. T. C. E., p. 182

⁵¹ Dewey, D. and E., p. 125

⁵² Smither, Ethel L., Primary Children Learn at Church, pp. 45-6

⁵³ McLester, A. C. C., p. 112

otherwise would.⁵⁴

Bower's "13 Steps of Learning" show how a learner can use the educational process in personality growth:

- (1) Realizing the situation: (The realization of the issue involved).
- (2) The definition of the issue involved: (Seeing clearly what the issue involves so the solution may be attempted).
- (3) Search of the learner's past experience: (To see the issue in light of personal past experience).
- (4) Search of racial experience: (See issue in light of racial experience).
- (5) Analyzing the situation: (Discriminating analysis--the breaking down of issue into its constituent factors).
- (6) Analyzing the response for outcomes: (Selection of a definite outcome from many makes for moral and spiritual personality).
- (7) Identification of possible outcomes: (Identifying outcomes selected with desired outcomes of the race).
- (8) The evaluation of possible outcomes: (Tested by approved functional values).
- (9) The choice of the outcome: (Chosen out of the growing person's sense of worth).
- (10) Appreciation: (Discovery and creation of values as behavior determiners).
- (11) Experimentation: (Outcomes validated through experimenting with outcomes).
- (12) Generalization of the outcome: (Making specific outcome of the situation applicable to similar situations).

⁵⁴ Loc. cit.

(13) Reducing the outcome to a habit: (Reduce the chosen outcome to a dependable habit).⁵⁵

In the enrichment and control of experience the basic factor is discrimination.⁵⁶ Coe maintains that "To be a person is to have satisfactions and dissatisfactions that are 'one's own' and that are discriminated, compared, and weighed by the one whose 'own' they are, and to act in view of this discrimination, comparison, and weighing."⁵⁷

The subject of discipline is an important matter in this experience-centered education. It is believed by Bower that "most of the problems of discipline arise directly out of the externality of learning and from forcing the child to do what he neither knows he ought to do nor wants to do."⁵⁸ The most rigid kind of discipline is that of responsible, self-directing groups, for it is self-imposed discipline levelled in the interest of ends which are judged by the group to be pre-eminently worthwhile.⁵⁹ Of this kind of discipline Bower further comments:

Such co-operative control is neither teacher control nor learner control set off in opposition

⁵⁵ Bower, C. T. C. E., pp. 109-22

⁵⁶ Bower, The C. of R. E., p. 99

⁵⁷ Coe, W. is C. E?, p. 69

⁵⁸ Bower, C. T. C. E., p. 222

⁵⁹ Ibid., p. 190

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to each other. It is a union of both types of control through an integration of personal and social factors that is more comprehensive and effective than either. ... This type of control is vital rather than formal. It is the outgrowth of sharing facts, facing issues, thinking together, and arriving at common purposes. ... Some sort of discipline like this is necessary to the democratic way of life. It develops attitudes of initiative, co-operation, and responsibility which are indispensable requisites for co-operative living and achievement. Nor are these qualities necessary to successful social action alone. They lie at the very foundations of self-realizing personality and character. They are the very essence of creative social living. They are fundamental qualities of the moral and the religious life.⁶⁰

The effective operation of religion in experience of service toward higher spiritual ends in the life of persons and groups is what is known as functional relation of religion to experience.⁶¹ Williams claims that "Any activity which helps an individual to shape his idea of the universe and of the demands which the universe makes on him is religious education."⁶² The religious impulse of the learner may have a Christian character through all stages of its development.⁶³ Only in the last few years have writers of children's lesson materials made a psychological

⁶⁰ Ibid., pp. 191-92

⁶¹ Bower, W. C., Christ and Christian Education, p. 37 (Afterwards cited as C. and C. E.)

⁶² Williams, op. cit., p. 14

⁶³ Coe, E. in R. and M., p. 217

approach and have shown religious experience as a part of the growing person's ordinary relationships.⁶⁴ Bower makes this statement:

From a functional approach, Christian education seeks to accomplish under the conditions of contemporary life what it believes Christ sought to accomplish under the conditions of his world--to bring living persons into a vital experience of the Christian values of life.⁶⁵

Christian education believes it is closer to the spirit of Christ's way, the content and the method of Christ's way of education in its functional approach to its work.⁶⁶ McLester gives a challenging picture of the way Christ taught:

Jesus and his disciples entered together upon a way of living, and he helped them form new patterns of behavior. Always he stressed action: 'He who would know the will of the Father must do ...' One of his most severe criticisms of the Pharisees and Scribes was that 'they talk but they do not act.' Matt. 23:4. He wanted his followers to have experiences that would bring about changes in their attitudes and in their ways of behaving, and he saw to it that they had such experiences. We need to follow his method.⁶⁷

Coe professes to believe that education in religion must be the main means of saving the world. His words are: "The progress of the kingdom depends primarily upon our

⁶⁴ Chave, P. D. in C., p. 234

⁶⁵ Bower, C. and C. E., p. 37

⁶⁶ Ibid., p. 43

⁶⁷ McLester, A. C. C., p. 135

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securing control of more and more children and educating them right."⁶⁸ Chave feels that religious education needs the following course upon which to work:

Instead of religious education being largely a matter of listening to sermons without saying a word, listening to church-school teachers without any responsibility for getting facts on vital topics, we need more home gatherings, community groups, school panels, church forums, and conferences or representatives of various human interests, where current problems and basic ideas are threshed out regularly by serious-minded people.⁶⁹

It is more profitable for a student to put experiences together, to study exceptions to assumed rules, to discover basic laws of the universe and how they operate than to have a parent or teacher repeatedly tell him what God does.⁷⁰ Chave speaks of the education of the human soul:

What part of a living, growing personality is the soul of man? If hearing the voice of God is growing appreciation for that which works for the greatest common good, it should not be taught as something vague and mystical. If the soul of man is his growing sensitivity to the highest meanings and values of life, it should be recognized as the cumulative product of many specific adjustments, all of which are subject to educational direction and guidance. Conscience is shown in specific attitudes and

⁶⁸ Coe, E. in R. and M., p. 395

⁶⁹ Chave, E. J., A Functional Approach to Religious Education, pp. 70-1 (Afterwards cited as A F. A. to R. E.)

⁷⁰ Ibid., p. 63

acts. It grows as one practices visualizing desirable social situations, personal behavior patterns, and ways of realizing them. Conscience is an inner readiness developed by satisfying experiences and experimental living.⁷¹

This means that religious education respects the basic laws of growth. Growing persons must have experiences that are satisfying in working out reciprocal adjustments, in formulating co-operative principles of living, in choosing objectives, in judging outcomes, and certainly in the taking of responsibility for improvement of the status quo. The process of such education must take place in the home, the school, in leisure-time agencies, in social activities, with the church at the center.⁷² Chave says, "The new day in religious education must teach people to think critically, constructively, and fearlessly in all matters of life."⁷³ Also, Chave states further that "a new day in religious education must be in understanding the principles of social psychology."⁷⁴ Bower observes that "At the same time that religion in America has been moving away from its traditional theological and sectarian stereotypes, it has become more

⁷¹ Ibid., pp. 78-9

⁷² Ibid., pp. 117-18

⁷³ Ibid., p. 136

⁷⁴ Ibid., p. 135

and more sensitive to personal and social values."⁷⁵ Chave believes that the center of religion "should be in efforts to achieve fullest possibilities of personal-social living, not in trying to keep loyalty to a vague body of pre-scientific ideas."⁷⁶

Coe agrees with writings of Horace Bushnell that a child can grow up as a Christian and know no other status:

In order that a child may grow up a Christian and never know himself as being otherwise he must have co-operation from those who have the spirit of Christ. That is, the child must have social education upon the Christian plane.⁷⁷

The resources of religion should be made available to children as an important factor in the democratic way of life, in the development of personal and social integrity; these practical steps must come through education.⁷⁸ "The responsibility for inducting the young into their cultural heritage ... and for cultivating religious attitudes and motives is first and last a social responsibility."⁷⁹ Thus, there is imperative need that the base of education in

⁷⁵ Bower, C. and S. in E., p. 9

⁷⁶ Chave, A F. A. to R. E., p. 144

⁷⁷ Coe, A S. T. of R. E., p. 146

⁷⁸ Bower, C. and S. in E., p. 3

⁷⁹ Ibid., p. 94

religion shall be drawn into the total life of the community.⁸⁰

The sharp distinction between the "religious" and the "secular" has mostly disappeared to the modern religious thinker, and there now is a continuity of operative values in all dimensions of human relations.⁸¹ This view of religion allows the examination of all types of literature, to accept stimulation and guidance from varied experiences.⁸² Chave says of this new view of education, "Instead of thinking of religion as something supernatural, archaic, foreign, and talked about chiefly in church ... it is discovered as a vital quality in every adjustment of life."⁸³ Chave is even more emphatic in this quotation:

Religion has always been functional when it has been vital, but it has not always had the same body of knowledge, social facts, and problems to deal with; and so it has been different in each situation where it has formulated theologies and practices for group use. Hence, it must remain a quest without authoritative and fixed concepts, institutions, or mores.⁸⁴

⁸⁰ Loc. cit.

⁸¹ Ibid., p. 9

⁸² Chave, A F. A. to R. E., p. 114

⁸³ Loc. cit.

⁸⁴ Ibid., pp. 96-7

Bower summarizes the experience-centered education in the following citation:

Education at this level of creative living must get inside the process. It must begin with the concrete and specific situations faced by the learner. It must help him to search his own past experience and the experience of the race for knowledge that will make it possible for him to interpret these situations and to discover their meaning. Through the criticism and evaluation by which he judges these situations it must help him to discover for himself the values that are resident in these situations. It must assist him in putting his choices to the test of experimentation. It must help him through the intelligent choices which he makes progressively to transmute these judgments into a life-purpose.⁸⁵

⁸⁵ Bower, C. T. C. E., pp. 26-7

PART II

THE INTERPRETATION OF THE FUNCTIONAL APPROACH

CHAPTER III

THE INTERPRETATION OF THE FUNCTIONAL APPROACH AS THE NATURAL METHOD IN PERSONALITY GROWTH

In the preceding chapter the functional approach in personality growth was stated with reference to its materials only. It is the purpose of this chapter to interpret the functional approach as the scientific and natural method of personality growth by revealing the functional principles as found in the works of five historical educational reformers; and by exploring the possibility of the functional approach as the natural method of personality growth, using the nature of the human organism, its function, its creativeness, its laws of growth, and its interaction with environment as a basis.

A. Five of the Leading Historical Contributors to the Functional Approach: Comenius, Rousseau, Pestalozzi, Herbart, and Froebel.

The purpose of this section is to give supporting materials to the functional approach through the contributions of five of the more outstanding educational reformers in the period from 1592 to 1852. No effort is made to cover the complete history of the above named educators; only basic principles of education which contribute to the ideology of

the functional approach are presented.

1. John Amos Comenius (1592-1671):

Comenius was one of the authoritative figures in the field of the history of education.¹ He was one of the basic reformers, stressing the urgency of an immediate reform in education because of the pupil's loss of anxiety for learning and of the teacher's lack of readying the pupil for well-rounded education.² The first and most important writing of Comenius was The Great Didactic (Didactica Magna). This work revealed the systematic presentation of his principles and methods. Other of his writings in the educational field are either supplementary to that which is presented in The Great Didactic, or, are applications of that material published in the form of text-books. He asked that the main object of "our Didactic" be as follows:

To seek and to find a method of instruction, by which teachers may teach less, but learners may learn more; by which schools may be the scene of less noise, aversion, and useless labour, but of more leisure, enjoyment, and solid progress; and through which the Christian community may have less darkness, perplexity, and dissension, but on the other hand more light, orderliness, peace, and rest.³

¹ Cubberley, E. P., The History of Education, p. 24

² Comenius, J. A., (Keatinge, M. W., Translator) The Great Didactic, p. 240 (Afterwards cited as The G. D.)

³ Ibid., p. 156

In stating this main objective, Comenius voiced dissatisfaction with the curriculum and method of teaching in the schools of his day. He announced his intention of reforming the school system--for he believed as he stated, that the distress of the people was caused by ignorance--and of working toward the removal of the hindrances of human progress by giving to the people enlightenment through the means of better education.

Comenius believed that proper education produces a man. The seeds of knowledge, virtue, piety, are implanted within him; however, the actual knowledge, virtue, piety must be acquired by education, prayer, and action.⁴ Instruction must be based upon nature, he asserted; he advocated the watching of nature and the imitation of its laws of growth.⁵ Nature moves forward on its own strength; therefore nothing should be taught that is not in accord with the pupil's age and mental strength; nothing memorized that is not understood.⁶ The knowledge of things must precede knowledge of their combinations; examples come before rules.⁷

⁴ Ibid., p. 204

⁵ Ibid., p. 252

⁶ Ibid., p. 290

⁷ Ibid., p. 268

Since grammar was considered the key of all knowledge in Comenius' day, which meant that the student had to be well versed in Latin as well as in his mother-tongue, Comenius was inspired to write The Orbis Sensualium Pictus. This book was for the teaching of Latin with pictures, nomenclatures and descriptions of things relative to Latin words. It was supplementary to the Vestibulum and Janua. Comenius said in his preface of The Orbis Sensualium Pictus: "One word answereth to the word over against it, and the book is in all things the same, only in two idioms, as a man clad in a double garment."⁸ Of The Orbis Sensualium Pictus, S. S. Laurie comments:

In this little book Comenius applies his principles more fully than in any other, for we have not only a simple treatment of things in general, but of things that appeal to the senses, and along with the lessons we have pictures of the objects that form the subjects of the lessons. Indeed, the book may be best described as a series of rude engravings of sensible objects, accompanied by a description of them in short and easy sentences.⁹

Comenius believed strongly in home education. He wrote the School of Infancy, between 1628 and 1630, as a guide to the mother's teaching in the first six years of instruction of the child. His advice to parents is found

⁸ Comenius, J. A., (Hoole, Charles, Translator) The Orbis Sensualium Pictus, p. xvii

⁹ Laurie, S. S., John Amos Comenius, p. 183

in the following citation:

Let not parents, therefore, divolve the whole instruction of their children upon teachers of schools and ministers of the church. It is impossible to make a tree straight that has grown crooked, or produce an orchard from a forest everywhere surrounded with briers and thorns. They ought themselves to know the methods of managing their children, according as they value them; to the end that, under their own hands, they may receive increases of wisdom and grace before God and man.¹⁰

The great idea with Comenius was that education should proceed by the laws of nature or inward growth from the easy to the difficult, from the near to the remote, from the general to the special, and from the known to the unknown. He was anxious that subject-matter for instruction be carefully selected, that concrete examples be used in teaching, that advancement be made by graded steps through the bringing of new knowledge to add upon that already learned.¹¹ Comenius' desire for education is concretely stated in his own words:

Our desire is that the art of teaching be brought to such perfection that there will be as much difference between the old system and the new, as there is between the old method of multiplying books by the pen and the new method introduced by the printing-press; that is to say, the art of printing, though difficult, costly, and complicated, can reproduce books with greater speed, accuracy,

¹⁰ Comenius, J. A., (Monroe, W. S., Translator) School of Infancy, pp. 16-17 (Afterwards cited as S. of I.)

¹¹ Cubberley, op. cit., p. 410

and artistic effect, than was formerly possible; and, in the same way, my new method, though its difficulties may be somewhat alarming at first, will produce a greater number of scholars and will give them a better education as well as more pleasure in the process of acquiring it, than did the old lack of method.¹²

The methods of Comenius made little impression upon his contemporaries. The Great Didactic was forgotten for centuries. Some of his reforms had to be worked out during the nineteenth century. One contemplates with sadness the loss the Western world experienced in refusing to recognize this man Comenius in the day in which he lived.¹³

2. Jean Jacques Rousseau (1712-1778):

Rousseau is believed to be the greatest of the educational reformers. He was the first to base education entirely upon a study of the child to be educated. "Rousseau was essentially a forerunner. One may say that he has shaped the whole century which followed him."¹⁴ It has been stated that "All modern pedagogic theory is inspired by his Emile and his knowledge of the child."¹⁵ Rousseau's educational principles are portrayed in his most outstanding work, Emile

¹² Comenius, The G. D., p. 439

¹³ Cubberley, op. cit., p. 410

¹⁴ Warner, C. D., (Editor) Library of the World's Best Literature, p. 12439

¹⁵ Rolland, Romain, The Living Thoughts of Rousseau, p. 30

ou De L'Education. This book opens with this important principle: "Everything is good as it leaves the hands of the Creator, everything degenerates at the hands of man."¹⁶ Education, then, according to this reformer, must be cooperative with Nature. He said, "Nature has, in order to strengthen the body and make it grow, means which one ought never to thwart."¹⁷

Teach your scholar to observe the phenomena of nature; if you would have it grow, do not be in too great a hurry to satisfy this curiosity. Let him know nothing because you have told him, but because he has learnt it for himself. If ever you substitute authority for reason he will cease to reason; he will be a mere plaything of other people's thoughts.¹⁸

In the above quotation from Rousseau's own reasoning comes the insight which he gained into the child's makeup. He felt that all teachers should understand the child before an attempt was made to educate. It was his belief that wrong methods of teaching caused ruined children.

Their smooth and polished brain renders like a mirror the objects that one presents to it; but nothing remains, nothing penetrates.¹⁹

¹⁶ Rousseau, J. J., Emile ou De L'Education, p. 5

¹⁷ Ibid., p. 71

¹⁸ Rolland, op. cit., p. 90

¹⁹ Rousseau, op. cit., p. 103

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If children jumped all at one time from the breast to the age of reason, the education which one gives to them would be able to suit them; but according to the natural progress, they need an education altogether different.²⁰

He gave to mothers and to teachers excellent advice for the guidance of young life:

Respect childhood, and do not hastily judge of it either for good or for evil. Allow a long time for the exceptions to be manifested, provided, and confirmed, before adopting special methods for them. Allow Nature to act in her place, for fear of thwarting her operations.²¹

Keep the child dependent on things only. ... Your child must not get what he asks, but what he needs; he must never act from obedience, but from necessity.²²

Rousseau felt that "Our real teachers are experience and emotions, and man will never learn what befits a man except under its own condition."²³

When Rousseau speaks of the educational process functioning "according to the natural progress," he is asking that education function in accord with the learner's inherent laws of growth and in the bounds of the learner's immediate interest. Of the learners he said, "I see that they reason very well in everything that they know and which

²⁰ Ibid., p. 82

²¹ Warner, op. cit., p. 12444

²² Rolland, op. cit., p. 88

²³ Ibid., p. 91

is related to their present and noticeable interest."²⁴ Rousseau worked on The Social Contract at the same time as he was writing Emile, and the two works are related in that the principles set forth in both are based on the essential liberty of natural man, and which should be safeguarded by education.²⁵ It is said that "Before Rousseau, a few English poets alone had perceived Nature. After him, no one dared longer ignore her."²⁶ John Morley said that the secret of the power of Rousseau's principle of education was: "Simplification ... of literature and art by constant return to nature ... "²⁷ H. C. Bowen writes:

Rousseau was the first to show us where and why we were all blundering when in his brilliant, incisive way he declared that we did not understand children; that knowledge of child-nature and child-mind was the prime requisite for every teacher; that we made far too much of books, and introduced them far too soon; and that we were in such a hurry to force children out of childhood and into manhood or womanhood that we ran great risk of hurrying them into their graves.²⁸

²⁴ Rousseau, op. cit., pp. 103-04

²⁵ Rolland, op. cit., pp. 84-5

²⁶ Warner, op. cit., p. 12440

²⁷ Morley, John, Rousseau, p. 5

²⁸ Bowen, H. C., Froebel and Education by Self-Activity, p. 3

3. Johann Heinrich Pestalozzi (1746-1827):

Pestalozzi was deeply influenced by Rousseau's Emile. He believed that the schoolmaster was using an abnormal method, that of working from the outside in, rather than from the inside out in the learner's education. Pestalozzi felt there could not be but one method, and that method was to be based on the eternal laws of Nature.²⁹

Nature has enveloped man's higher faculties, as it were, with a shell; if you break this shell before it opens of itself, you uncover an unfinished pearl and destroy the treasure of the life which you ought to have kept for your child.³⁰

Pestalozzi's principle sought to develop the child's inborn faculties. He felt that "the aim of all education and instruction is and can be no other than the harmonious development of the power and faculties of human nature."³¹ In explaining this principle he said "the hands as well as the head and heart" should be educated. Therefore the educator's first duty is to form men. Pestalozzi warned: "Apply yourself to developing children, not training them as dogs are trained."³² He insisted that there was a natural

²⁹ Pinloche, A., Pestalozzi and the Foundation of the Modern Elementary School, p. 179

³⁰ Ibid., pp. 134-35

³¹ Ibid., p. 125

³² Compayre, Gabriel, (Jago, R. P., Translator) Pestalozzi and Elementary Education, p. 90

order to be developed in the child's mind, that all educational activity must be based upon and guided by the knowledge of the child's growth.³³ The school was not to teach but to develop.³⁴ Hermann Krusi, in writing of Pestalozzi's principle, states:

Education is thus analogous to the development of organic life, where each step in growth depends on the completeness of the preceding one. Hence, the true work of education must be a work of art, --symmetrical, progressive, based upon natural laws, and applied to the faculties of the mind.³⁵

Pestalozzi believed that the child's faculties were implanted by the Creator in human life, and that it was the purpose of the educator to direct these faculties toward the perfection of the whole being of man.³⁶ "The child must be considered at every stage of education and of instruction as a whole."³⁷ Pestalozzi wrote Leonard and Gertrude in 1781; from this work A. Pinloche takes the following thought:

The education of men is nothing else than the filing of every ring of the great chain which connects humanity and makes it a whole, and the

³³ Monroe, Paul, A Text-Book in the History of Education, p. 613

³⁴ Quick, R. H., Essays On Educational Reformers, p. 354

³⁵ Krusi, Hermann, Pestalozzi: His Life, Work, and Influence, p. 161

³⁶ Quick, op. cit., pp. 355-56

³⁷ Pinloche, op. cit., p. 126

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mistakes of education consist in taking each ring of the chain separately to work at it, as if it were a whole in itself, and did not belong to the whole chain.³⁸

Pestalozzi believed that for the child to learn he must be always active; that he learns only by his own impressions, and not from words,³⁹ but from his own experiences and feeling.⁴⁰ Children "who only receive a verbal education, when grown up, are always square pegs in round holes."⁴¹ He also believed that children who are taught prematurely general principles "based upon no actual experience, are like hens who hatch before they have laid their eggs."⁴² Pestalozzi insisted objects, and not symbols, should form the basis for the process of instruction, that sense perception forms the basis of early training of the child.⁴³

... the art of elementary education consists solely in presenting objects for sense-perception in domestic life to the child, from the cradle, in attractive, powerful, and pleasant form, so

³⁸ Ibid., p. 129

³⁹ Guimps, Roger De., (J. Russell, Translator) Pestalozzi, His Life and Work, p. 412

⁴⁰ Quick, op. cit., pp. 363-64

⁴¹ Pinloche, op. cit., p. 138

⁴² Loc. cit.

⁴³ Monroe, op. cit., p. 748

that they may have an influence on him which is, in the truest sense of the word, educating.⁴⁴

Pestalozzi felt that the first principle of a good education was for the child to be as a child, act as a child, and do what makes him happy. "He must be as a child in everything he can be, but not more, without spoiling himself for what he will become in his position and rank of life as a man."⁴⁵

4. Johann Friedrich Herbart (1776-1841):

Herbart was a schoolmaster and a profound philosopher. Gabriel Compayre states that "if it could be said of him that he was 'the father of modern psychology,' he has no less a claim to be considered the founder of a scientific pedagogy, with psychology as its basis."⁴⁶ "Herbart was the first to base pedagogy, the science of education, directly on ethics and psychology, and this is his great work for, and service to mankind."⁴⁷ He wrote an important work, The Science of Education, and from this book comes this quotation: "Nature does much to aid us, and humanity has gathered much on the road she has already traversed; it is

⁴⁴ Pinloche, op. cit., pp. 177-78

⁴⁵ Ibid., pp. 129-30

⁴⁶ Compayre, Gabriel, Herbart and Education By Instruction, p. vii (Afterwards cited as H. and E. By I.)

⁴⁷ Felkin, H. M. and Emmie, An Introduction to Herbart's Science and Practice of Education, p. 7

our (educators) task to join them together."⁴⁸

Herbart believed that all education takes place through the medium of the body. "The sense organs are the doors through which entrance to the mental life is obtained, and the mind contains nothing which is not initially entered it through them."⁴⁹ Herbart believed that "From Nature man attains to knowledge through experience, and to sympathy through intercourse."⁵⁰

Indeed, who can dispense with experience and intercourse in education? To do so would be to dispense with daylight and content ourselves with candlelight.⁵¹

Herbart's aim of education was to develop moral character,⁵² so he created three doctrines based upon his psychology to show how this aim is to be reached:

1. How to choose subject-matter for instruction.
2. How to connect it.
3. How to present it to the children.⁵³

It has been said that "Herbart's system made

⁴⁸ Herbart, J. F., (Felkin, H. M. and Emmie, Translators) The Science of Education; Its General Principles Deduced From Its Aim and The Aesthetic Revelation of the World, p. 136

⁴⁹ Felkin, op. cit., pp. 17-18

⁵⁰ Herbart, op. cit., p. 136

⁵¹ Ibid., p. 137

⁵² Dodd, Catherine I., Introduction to the Herbartian Principles of Teaching, p. 6

⁵³ Loc. cit.

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instruction the basis of virtue."⁵⁴

We have seen that one of Herbart's fundamental principles is, 'The worth of man consists not in what he knows, but in how he wills.' True to it, he considers knowledge and that which provides it--instruction--only as means to a clearly defined aim, the formation of a vigorous and enlightened will.⁵⁵

In his system, "instruction is not only an integral, but the most important part of education."⁵⁶ Its order in human development is: interest, desire, action, will.⁵⁷

The Herbartians call the way the mind receives new knowledge apperception, which may be defined as the power of understanding a new idea by means of related old ideas that are already in the mind.⁵⁸ This requires "that the teacher at every stage shall get the child's point of view, his whole mental attitude in approaching any difficulty."⁵⁹ Herbart established five formal steps in fulfilling his apperception-abstraction theory:

Analysis (Preparation)
Synthesis (Presentation)

⁵⁴ Hughes, J. L., Froebel's Educational Laws for all Teachers, p. 42

⁵⁵ Felkin, op. cit., p. 81

⁵⁶ Ibid., p. 89

⁵⁷ Herbart, op. cit., pp. 128-31

⁵⁸ Dodd, op. cit., p. 127

⁵⁹ McMurry, C. A., The Elements of General Method; Based on the Principles of Herbart, p. 257

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Association (Association)
 System (Recapitulation)
 Method (Application)⁶⁰

The pupil passes through these two psychical processes in working through the five steps of Herbart's method unit:

... firstly, apperception, which is completed when, by the first two steps--analysis, or preparation of the old, and synthesis, or presentation of the new--the old and new have been fused together; secondly, abstraction, which is completed when, by the third step similar objects are compared and combined, and by the fourth step any general truths they contain are elicited. The fifth and final step directs the application of the acquired knowledge.⁶¹

Herbart summarizes his entire pedagogical system:

"Instruction will form the circle of thought, and education the character. The last is nothing without the first.

Herein is contained the whole sum of my pedagogy."⁶²

Herbart's contribution to modern education is a scientific basis for the organization of the curriculum; also the idea of character as the aim of instruction, and that it is to be achieved scientifically.⁶³

5. Friedrich Wilhelm Froebel (1782-1852):

Froebel was the disciple of Pestalozzi.⁶⁴ "Froebel

⁶⁰ Felkin, op. cit., p. 118

⁶¹ Ibid., p. 108

⁶² Hughes, op. cit., p. 41

⁶³ Monroe, op. cit., p. 748

⁶⁴ Bowen, op. cit., p. 1

alone translates psychological principles into psychological practice."⁶⁵ He holds that man and nature, since they preceded from the same source, must be governed by the same laws.⁶⁶ "Froebel's system is based on the underlying law of unity."⁶⁷ He understood unity as the centre of all philosophy, the co-ordinating element in all life processes in the work of man and Nature.⁶⁸ The child's natural interests to Froebel are proper and worthy of all fostering.⁶⁹ Bowen says of this reformer:

Froebel aims at so fostering, controlling, and directing the natural and spontaneous activity of the child according to its own inherent law that the purpose of nature--the complete development of all the natural powers--shall be effectually fulfilled.⁷⁰

Froebel believed that man begins incomplete, although endowed with an activity like unto God which forces him to strive for completeness. Man's essential nature is a mere potency at first, and attains its proper character with growth.⁷¹ This growth comes with cooperating with God who

⁶⁵ Ibid., p. 47

⁶⁶ Quick, op. cit., p. 389

⁶⁷ Hughes, op. cit., p. 3

⁶⁸ Ibid., p. 48

⁶⁹ Kilpatrick, W. H., Froebel's Kindergarten Principles, p. 203

⁷⁰ Bowen, op. cit., p. 100

⁷¹ Boyd, William, The History of Western Education, p. 374

develops "the most trivial and imperfect things in continuously ascending series and in accordance with eternal self-grounded and self-developing laws."⁷²

The child's nature being what its Creator intended it to be, that is, in its essence good, ... what we have to do at first is merely to help its normal growth, by securing for it a proper environment, and by supplying it with, and enticing it to use, the filling means for the activities which its nature needs for development.⁷³

Froebel puts great stress upon the guidance of the early years of childhood. He studied the child that he might help it in its self-education, to know the order of its mental and moral awakening, the way in which it becomes acquainted with environment, how it enters into the social relationships. He claimed all educational methods should be in harmony with the natural processes of the child's own evolution.⁷⁴ Froebel saw more clearly than any reformer before him the unutilized wealth of the child's world. His ideal was "co-operative, productive, and creative self-activity."⁷⁵ J. L. Hughes says, "As unity is Froebel's fundamental law, so self-activity is his essential educational

⁷² Froebel, Friedrich, (Hailmann, W. N., Translator)
The E. of M., p. 328

⁷³ Bowen, op. cit., p. 92

⁷⁴ Hughes, op. cit., pp. 1-2

⁷⁵ Ibid., p. 47

process."⁷⁶ His theory was:

If we wish to develop the hand, we must exercise the hand. If we wish to develop the body, we must exercise the body. If we wish to develop the mind, we must exercise the mind. If we wish to develop the whole human being, we must exercise the whole human being.⁷⁷

Froebel held that the child has a natural inclination to social intercourse, and that he can reach his "destiny" only through social relationships.⁷⁸ This reformer was the one to establish the kindergarten for children. He felt that even before the child comes to the kindergarten, the family furnishes the first social group--the baby and the mother in this respect being alike objects of Froebel's thought. He believed the kindergarten and school were to continue only on a broader plane the child's social life already started in the family.⁷⁹

The child should know only the endeavors suitable to his stage of development.⁸⁰ "Those who educate must therefore inevitably not only know, but act in conformity with and be faithful to these laws of development of the

⁷⁶ Ibid., p. 6

⁷⁷ Bowen, op. cit., p. 48

⁷⁸ Kilpatrick, op. cit., p. 204

⁷⁹ Loc. cit.

⁸⁰ Froebel, Friedrich, (Hailmann, W. N., Translator)
The E. of M., p. 30

one who is to be formed by education."⁸¹ Froebel advocates that each human must develop from within, self-active and free, in accordance with eternal law.⁸² He broadly outlined the process of development in man in this sentence: "To make the internal external, and the external internal, to find unity for both, this is the general external form in which man's destiny is expressed."⁸³

Since all things live and have their being in and through God, and the divine principle that works in each thing is the essence of the life of that thing, all things are liable in Froebel's mind to become symbols; not only to be adopted and made into symbols, but in their very essence to be symbols, made for our learning, part of the indirect means used by God to reveal and express himself.⁸⁴

The underlying principle of Froebel was given to action, that man is primarily a doer and a creator, that he learns through self-activity.⁸⁵ The system of education he planned gave the child experience as a basis for instruction and for ethical culture; he demanded that the home and the kindergarten send a child to school with a foundation of

⁸¹ Froebel, Friedrich, (Jarvis, Josephine, Translator) Education By Development, p. 23 (Afterwards cited as E. By D.)

⁸² Quick, op. cit., p. 402

⁸³ Hughes, op. cit., p. 59

⁸⁴ Bowen, op. cit., p. 46

⁸⁵ Quick, op. cit., p. 524

living germs in life material it has gathered.⁸⁶ Froebel said:

By education ... the divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him, and to a free representation of this principle in his life.⁸⁷

To produce development, the exercise must arise from, be sustained by, the child's own activity, its own natural powers--all of them that are in any sense connected with the activity proposed should be awakened and should become naturally active.⁸⁸ Froebel made the Mutter-und Kose-lieder the foundation of his lectures on theory to teachers of the kindergarten. He said:

This book is the starting-point of a natural system of education for the first years of life; for it teaches the way in which the germs of human dispositions should be nourished and fostered, if they are to attain to complete and healthy development.⁸⁹

The main principles, whose applications form Froebel's system, are:

... self-activity, to produce development; all-sided connectedness and unbroken continuity, to help the right acquisition of knowledge;

⁸⁶ Hughes, op. cit., p. 9

⁸⁷ Froebel, Friedrich, (Hailmann, W. N., Translator) The E. of M., pp. 4-5

⁸⁸ Bowen, op. cit., p. 49

⁸⁹ Ibid., p. 64

creativeness, or expressive activity, to produce assimilation of knowledge, growth of power, and acquisition of skill; well-ordered physical activity, to develop the physical body and its powers; and happy and harmonious surroundings, to foster and help all these.⁹⁰

More than any other reformer of his time Froebel respected the individuality of the child. His strength is no doubt greatest in his love for and his sympathy with childhood.⁹¹ "Froebel made the child the chief agent in its own development. The child was the central point of his study."⁹²

These educational reformers influenced the thinking of the progressive thinkers of their times, and laid the foundation for the functional approach, but their influence waned through the years and was forgotten by the common man.

In the twentieth century, history is still being made for the functional cause in education by a group of functionalists: John Dewey, George A. Coe, Ernest J. Chave, William Clayton Bower, Harrison S. Elliott, Robert J. Taylor, Hugh Hartshorne, Frank M. McKibben, Frances C. McLester, Lewis Joseph Sherrill, Ruth Strang, Paul H. Vieth, J. Paul Williams, and others.

⁹⁰ Ibid., pp. 180-81

⁹¹ Kilpatrick, op. cit., pp. 202-03

⁹² Hughes, op. cit., p. 1

B. The Naturalness of the Functional Approach:

This section is intended to interpret the functional approach in terms of its naturalness in personality growth. The basis of this naturalness is found in the human organism.

The body of man is the gateway to the self. The personality of the man is reached through the native endowment.⁹³ His inherited characteristics determine his potential personality strength.⁹⁴ Therefore, the raw materials for personality growth are provided to man by heredity, and they challenge him to complete the work of developing all potential faculties.⁹⁵ The job for those who would aid the child in his personality development is not to make patterns of adult guidance and build thereupon the child's character, but to provide the conditions that will help the child to grow to the full stature of his own unique self, normally, happily, and naturally.⁹⁶ Nature can and Nature will finish the growth process of the child as Nature will finish off the growth of animals and all vegetation, if the adults will trust the natural growth of the child. Unwise interference, haphazard

⁹³ Price (Editor), Chapman, op. cit., p. 108

⁹⁴ Ligon, op. cit., p. 11

⁹⁵ Price (Editor), Chapman, op. cit., p. 109

⁹⁶ Wieman, Regina W., The Family Lives Its Religion; Creating the Family and The Creative Family, p. 88

guidance, will work permanent harm upon the child.⁹⁷ The determination of the educator of children must be to follow Nature's suggestions and plan activities for the physical and mental growth of each child that will be in accordance with the cravings and interests of that child.⁹⁸

The human body is an exceedingly complex structure. The multitude of organs demand time and opportunity for growth, each in its own peculiar manner, each requiring its own time for acceleration of growth. While these parts are developing extreme care and proper exercise will produce far greater results than the same attention given at a later time. Nature tends to produce healthy people, normal and happy.⁹⁹

Nature must be given the opportunity to work as partner with the educator. When Nature is ignored, the educator finds himself thwarted because he is running counter to her laws. For her aid and support to be gained, one must discover and respect her laws of structure, of growth and development.¹⁰⁰ With Rousseau, that which was natural was right. His plea was for the return to a natural education

⁹⁷ Tyler, op. cit., p. 53

⁹⁸ Ibid., p. 58

⁹⁹ Ibid., p. 63

¹⁰⁰ Ibid., pp. 19-20

that would be based upon the experiences of the child.¹⁰¹

"Children are seldom still. Their ceaseless bodily activity seems to be the natural way for them to exercise and grow."¹⁰² J. M. Tyler warns the educator to satisfy the child's craving for movement. He says:

Our chief problem and business is to discover what organ craves and therefore needs exercise during each year of immature life, and then to satisfy these natural and healthy cravings by exercise suited to the child's needs. We have seen that refusal to satisfy the cravings of the restless child for physical exercise and bidding him sit still too long over his book rob the muscles of needed exercise and the vital organs of the necessary stimuli, with little or no profit to the brain. It also results in a deep-seated aversion to books and study.¹⁰³

Religious education has as its basis the conviction that morals and religion are part of the eternal nature of things, and that through proper understanding of the laws of their growth and development, the educator may intelligently work in full harmony with them.¹⁰⁴ "To learn is a part of the dynamics of our original nature."¹⁰⁵ The best teacher is he who works with and not against the nature of the growing

101 Bower, The C. of R. E., p. 51

102 Skinner, Mary E., Children's Work in the Church, p. 11

103 Tyler, op. cit., p. 60

104 Myers, A. J. W., Religion for Today, p. 109

105 Coe, W. is C. E.? p. 101

child.¹⁰⁶ The teacher must have the conviction that Nature and nurture work in harmony, and must recognize that the child grows as a unit, therefore, he, the teacher, must create situations which provide a natural development of the whole self. The teacher should seek to individualize the work and place the individual in his appropriate environment; he should plan activities and set standards in terms of the abilities and needs of the individual.¹⁰⁷ This, then, makes functional education a natural means for personality growth. To assure a healthy personality, E. S. Waterhouse demands full development at each stage of a child's life:

The great practical lesson for the teacher is that a child's personality can never be hurried into growth. ... The personality of some children never develops because they have been made old before they had learned what it was to be young. The Maker never meant that. The best result at the end is almost surely that which came by the best use of each successive stage of the child's growth.¹⁰⁸

There is nothing more clear than that a child lives in a natural world, and that the child's extremely complex organism is endowed with natural organs and with capacities

¹⁰⁶ Skinner, op. cit., p. 64

¹⁰⁷ Schorling, Raleigh, Student Teaching, p. 10

¹⁰⁸ Waterhouse, E. S., An ABC of Psychology for Religious Education, p. 103

that are equal for dealing with the ever-present world of physical reality.¹⁰⁹

1. The Nature of the Human Organism:

The human individual, like all other animal life, starts life as a microscopic egg cell, which is less than one-hundredth of an inch in diameter. This cell is the result of the union of two germ cells which contain elements from two lines of ancestors and brought together through the mating of male and female. Under proper environmental conditions the cell grows into a complex organism of more than twenty-six trillion cells.¹¹⁰ When the male sperm makes contact with the female ovum through the act of copulation an extraordinary reaction takes place within the two germ cells before they unite to form the egg. From the sperm and ovum are cast out one-half of the hereditary genes, and this forms polar bodies which do not develop further. Then, one-half of the genes of the sperm, carrying the hereditary tendencies of the father from his ancestors, join with one-half the genes of the ovum, carrying the hereditary tendencies of the mother from her ancestors. Thus, a new organization is formed which will determine the structure

¹⁰⁹ Allan, op. cit., p. 22

¹¹⁰ Chave, P. D. in C., pp. 27-28

of a new individual.¹¹¹ The womb of the mother provides the growing organism protection and nourishes it for the first nine months. The cell grows, it divides, it organizes, and gradually develops into a complex human baby.¹¹² At birth the organism continues its development. The first two years are probably the most important of all years of life, for in that period the brain develops rapidly, providing the necessary connective tissue for recording and relating experiences.¹¹³ The personality of the child involves all the heredity, all bodily and mental dispositions that are actual and potential, with which he is endowed at birth.¹¹⁴ "The child is born with a natural desire to give out, to do, to serve."¹¹⁵ Various physiological factors cause human beings to be active. The factors promoting activity are often termed as drives or urges.¹¹⁶ Heredity can be considered as of two kinds, the physical and the responsive-- by the responsive is meant the intellectual and emotional

¹¹¹ Ibid., pp. 30-31

¹¹² Ibid., p. 29

¹¹³ Ibid., pp. 29-30

¹¹⁴ Gordon, op. cit., p. 3

¹¹⁵ Dewey, John, Moral Principles in Education, p. 22
(Afterwards cited as M. P. in E.)

¹¹⁶ McLester, Frances C., Teaching in the Church School, p. 60
(Afterwards cited as T. in the C. S.)

responses.¹¹⁷

The functionalist in guiding personality growth considers the whole organism. It is impossible in any given unit of behavior to distinguish between what is due to "mind" and that which is due to "body." Both must be dealt with at the same time.¹¹⁸ The individual's life cannot be separated into segments.¹¹⁹ Since personality is not a mere bundle of sensations, emotions, sentiments, nerve cells, gland activities and the like, but is a structural totality, depending upon the relatedness of component parts one to the other and to the whole, the Gestalt Theory (as well as the functional theory) is correct in laying stress on the importance of the functional whole of the human organism.¹²⁰

Gordon emphasizes that the growth of personality comes through the increasing complexities of engrams.¹²¹ The basis which determines the production of both mental experience and bodily activity is the activation of systems of neurones grouped as engrams. Gordon quotes R. Semon in

¹¹⁷ Chave, P. D. in C., p. 24

¹¹⁸ Bower, C. T. C. E., p. 35

¹¹⁹ Price, J. M., (General Editor) Introduction to Religious Education; Yarborough, Forbes, "Unifying the Program," p. 447

¹²⁰ Gordon, op. cit., p. 12

¹²¹ Ibid., p. 28

the explanation of the word engrams: "'the permanent change wrought by a stimulus on the irritable tissue of the organism.'"¹²² A simple engram may involve the blinking of the eyes in response to the flash of light. The pattern of neurones so traversed by the activation will depend upon various factors and the engram may become quite complex. For instance:

... the response of the neurones in the visual system which are activated as a result of the retinal stimulation, may be integrated with the response of neurones whose activation proceeds from other receptors if these normally respond to specific stimuli, associated in the same stimulus pattern. This integration may be sufficiently complex to involve a conscious experience, or a perception; and the response may be likewise complicated, so as to involve movements of all the limbs for a prolonged period.¹²³

Whenever these engrams are established they are subject to change in the course of life. They may be reintegrated or they may be disintegrated.¹²⁴ It is obscure how engrams inherently laid down at birth are modified, yet it is felt that modification involves facilitation and inhibition. The innervation of the neurones, their resultant changes in the organs of the body, have an influence in inducing these phenomena. When

¹²² Ibid., p. 24

¹²³ Ibid., p. 25

¹²⁴ Ibid., p. 27

these neurones are activated in certain ways, tension of certain involuntary muscles is induced. This, with certain states of secretion in the glands and postural tone in voluntary muscles, is said to make up a pattern of activation.¹²⁵

It is believed that the most important period for the transmission of modifications is during the first six weeks of foetal life. The function of the adrenal glands has not commenced in the embryo; in consequence resistance to extraneous chemical substances is at a minimum--the products of these glands apparently exercise a definite protective influence against foreign toxins. After this period of six weeks modifications are less frequent, extraneous agencies less potent.¹²⁶ The "full nature and extent of prenatal influences are still obscure."¹²⁷ What is definitely known is that in the "embryonic period months before birth, the living materials of this organism order themselves into patterned structures."¹²⁸

The various neurones, though structurally independent, are functionally dependent. At birth, certain groups are so

¹²⁵ Ibid., p. 56

¹²⁶ Ibid., p. 5

¹²⁷ Ibid., p. 4

¹²⁸ Gesell, Ilg, I. and C. in the C. of T., p. 16

inherently constituted that passage of activation across their synapses is facilitated. After birth, these engrams become modified and amplified as the child is influenced by his environment. The behaviour of the individual depends upon the constitution of these engrams. The new grouping may be temporary, or may be of a more or less permanent nature. For the latter, established habits of behaviour are formed which prove difficult to change. The new grouping depends upon what may be termed as conditioning.¹²⁹

In relation to influences after birth, prenatal modifications of the personality are not so important. These other influences act on the individual with greater or less effect throughout his life. The nature of these, however, will depend on the race and the whole gamut of his social relationship.¹³⁰ "Disease and injury alter the whole aspect of a man's relation to his environment. Inherent under-development or over-development of any given organ, or part of the body, makes a difference to his reactions."¹³¹

An illness may permanently affect his growth, an alarming experience may permanently modify his attitude towards a whole series of his reactions.

¹²⁹ Gordon, op. cit., p. 51

¹³⁰ Ibid., p. 5

¹³¹ Ibid., p. 286

If he is the object of too persistent love, indifference, or cruelty, his emotional attitudes may be so warped that he can never free himself from these early influences. The older he grows, the more violent must the accidents of fortune be if they are to make a lasting impression, and as life progresses and habits of thought and action become more fixed, the more difficult is it to influence the personality for good or ill.¹³²

In summing up, the child is born with an organism ready to act, according to the patterns laid down in the germ cell, yet with no fixed or unalterable structure or predetermined growth lines. The baby has many alternative possibilities.¹³³ Bower acclaims that the urges of man's original nature are the basic determiners of objects of desire and of their capacity to bring satisfaction or annoyance.¹³⁴ Therefore, in child study one must "know the mechanics of the organism, the characteristics of the self as it operates under different conditions, and the possibilities revealed by the stimulation of various persons."¹³⁵ It is to be remembered that "The most significant fact about human nature is its capacity to learn, that is, to change itself."¹³⁶ Dewey places education firmly on

¹³² Ibid., p. 5

¹³³ Chave, P. D. in C., p. 2

¹³⁴ Bower, C. T. C. E., pp. 210-11

¹³⁵ Chave, P. D. in C., p. 48

¹³⁶ Hartshorne, op. cit., p. 202

the inherent capacities of the learner's nature when he states:

... the doctrine of educative accord with nature has been reenforced by the development of modern biology, physiology, and psychology. It means, in effect, that great as is the significance of nurture, of modification, and transformation through direct educational effort, nature, or unlearned capacities, affords the foundation and ultimate resources for such nurture.¹³⁷

2. The Function of the Human Organism:

Biologists believe that the chemical determiners of heredity continuously act throughout life in all cells of the body. "What a child is, what he may become, and even what he may want to become, are strongly influenced by his genes."¹³⁸ Human nature is bound by the same kind of laws as found in all living organisms--the difference is that human nature is freer than other forms to adapt itself to changing conditions.¹³⁹ From biological sciences has come into modern thought the idea of function. Bower, knowing of this inherent function within the human organism, says:

In the adjustment process by which organisms adapt their environing world to their needs and themselves to their world beyond the limits of control, certain

¹³⁷ Dewey, D. and E., p. 137

¹³⁸ Chave, F. D. in C., p. 11

¹³⁹ Ibid., p. 23

functions have been developed that serve the needs of the organism, such as securing and digesting food, locomotion, manipulation, and vision.¹⁴⁰

The co-ordinated, smooth working of the body organs, the functioning of glands of internal secretion, the operation of the autonomic and sympathetic systems have fundamental effects upon personality.¹⁴¹ Personality is ever changing since it is affected by the human organism which must be considered as a growing or changing "organization of interacting parts none of which is fixed or rigid."¹⁴²

In the prenatal existence and for a few weeks after he is born, the child is little more than an organism. His activity is the most marked thing about the child; he is unable to direct his energies to a given end; and although he is not conscious of his motive he struggles for survival, his body is made for action.¹⁴³ Because of their relation to the control and integration of a child's reactions, two parts of the organic equipment call for attention:

They are the nervous system and the endocrine glands, both of which have regulatory powers, preparing for and guiding the effective interrelationship of the various parts of the body. Every organ has its own reserve of energy

¹⁴⁰ Bower, W. C., Religion and the Good Life, p. 52 (Afterwards cited as R. and the G.L.)

¹⁴¹ Bower, C. T. C. E., p. 35

¹⁴² Allan, op. cit., p. 110

¹⁴³ McLester, T. in the C. S., p. 58

built up in its own tissue, but for automatic activation, direction, and coordination all depend upon either a nerve impulse or a chemical secretion.¹⁴⁴

The child's first experiences of life are organic, with no reflective thought, and unified by the central nervous system. Whatever happens in one part of the body is felt in all the organism, it conditions the operations of all other parts. Although each part has a specific function, yet there is a flexibility in the operations of the parts and of the whole that permits the adaptation to varied needs.¹⁴⁵ The brain, spinal cord, and groups of paired nerve fibers--working through synaptic switchboards, connecting with sense organs, glands, muscles, and vital organs--compose the nervous system. The sense organs provide the stimuli that is relayed through the spinal cord and brain, and redirected into organic activity.¹⁴⁶

The unit of the nervous system is the neurone, a fine elongated piece of tissue, so small that a hundred thousand may be bound together in one threadlike nerve fiber. Yet this neurone is the transmitter of impulses which may set in action an organ, or the whole body. The character of tissue in the spinal cord and brain is about the same, but the brain is the central co-ordinating mechanism, and the cerebral cortex is the most dominant part.¹⁴⁷

¹⁴⁴ Chave, P. D. in C., p. 53

¹⁴⁵ Chave, A F. A. to R. E., pp. 99-100

¹⁴⁶ Chave, P. D. in C., p. 54

¹⁴⁷ Loc. cit.

As is seen, the relation between the muscular and nervous systems is close. "Every change ... in the nervous system expresses itself through some change in the muscles; and every movement of our muscles reacts upon our nerve-centres. The two really form one great system."¹⁴⁸ The nervous system correlates stimuli from the sense organs with responses within the organism and in relation to the outer world. It registers experiences, their emotional tones, it conditions adjustments by the results of past learnings. It tends also to integrate various experiences of the body, to give meaning to them by interrelationship.¹⁴⁹ Thus, as previously stated, the organic systems of the human body do affect personality growth.

The glandular system produces a series of chemical compounds, distributed by the circulatory system, which control the rate of growth in different parts, and give tonicity to all tissues. These secretions will act as excitants and as depressants, permitting one activity to be in progress while another may be held in check.¹⁵⁰ This makes the child's organism selective and preferentially sensitive, and, this discriminating capacity is no doubt

¹⁴⁸ Tyler, op. cit., p. 69

¹⁴⁹ Chave, P. D. in C., pp. 50-1

¹⁵⁰ Ibid., p. 50

his chief asset.¹⁵¹ The muscular system, the circulatory system, the respiratory system, the digestive system, the genitourinary system, and the glandular system, form an arrangement of balances in energizings and inhibitions, and keep the body active and ready for its daily tasks.¹⁵²

The simplest forms of responses are those on the level of mechanical reflex, such as those responses set up at birth--as the contraction of the pupil of the eye in a flash of bright light. Purpose and consciousness have little to do with these reflexive responses. When consciousness is present, it follows the overt act.¹⁵³ Also, every human organism responds to native urges or drives, moving the individual to seek certain goals without his having to be taught to do so.¹⁵⁴ This fact can be seen in the responses of a hungry baby:

When he has gone without food for some time and is hungry, he responds 'all over' to this state of affairs, waving his arms and kicking and screaming. He is interested in nothing at all save his hunger, and his whole organism is involved in making his wants known. Such 'wholeness of response' continues throughout life. No person can separate how he feels

¹⁵¹ Ibid., p. 3

¹⁵² Ibid., pp. 50-1

¹⁵³ Bower, C. T. C. E., pp. 88-9

¹⁵⁴ Sherrill, L. J., Understanding Children, p. 73
(Afterwards cited as U. C.)

from what he does: in fact, his feelings determine his actions.¹⁵⁵

No two children live in the same world, even though they are born into the same family, under relatively similar circumstances. Some of the difference may be accounted for by physical make-up and mental capacity with which the child is endowed.¹⁵⁶ A child's behavior pattern may be profoundly affected by an organic factor--accident, disease, or the abnormal functioning of glands. A physical deformity can change one's entire role in his group. The abnormal functioning of the thyroid gland may cause emotionalism, cretinism, hyperactivity.¹⁵⁷ Allan reveals how the organism may function when stimulated by fear or rage:

In both fear and rage some crisis is sensed; the so-called 'sympathetic nerves' are thrown into action from organizing centers just below the brain; the adrenal glands secrete their powerful hormone; and the whole of our active nature, both mind and muscle, becomes keyed up to supernormal activity. The more normal, smooth-flowing functions like digestion are held in suspense until the crisis is over.¹⁵⁸

Internal responses are individualized. The reason that no two children will respond exactly alike is that neither is passive. Each child "will act in his own particular

¹⁵⁵ McLester, T. in the C. S., p. 21

¹⁵⁶ Bro, Margueritte H., When Children Ask, p. 194

¹⁵⁷ Bower, C. T. C. E., p. 263

¹⁵⁸ Allan, op. cit., p. 55

manner, in accordance with his native organism ... in accordance with the experiences he has had up to the present."¹⁵⁹

It is possible to modify and redirect impulses. Crude behavior patterns, through sublimation, are transformed into delicate patterns of art, achievement, association.¹⁶⁰ A technique for modifying the responses that animals and human beings make to the stimuli of environment on the level of the reflex has been worked out by experimental psychology. This technique is known to be the conditioned reflex. "The conditioned reflex is accomplished by a shift of association from one stimulus and its response to another stimulus and the same response."¹⁶¹ W. E. Powell explains the neuro-response of the human organism to a stimulus, and gives learning a place in the conditioning of the synapses and directing of the given response:

'A neurone is a nerve cell with its branches,' and the junction between two neurones is called a synapse. ... The connections mean that something has taken place at the synapse so that the nerve current passes over the neurones involved in the observed response, instead of over some other neurones. It may do so because the path across the synapse has been made easy by learning,

¹⁵⁹ McLester, T. in the C. S., p. 31

¹⁶⁰ Bower, C. T. C. E., p. 211

¹⁶¹ Ibid., p. 91

or it may do so because the path was already established in the original nature of the pupil. ... The neural basis of the original tendencies is, therefore, in the synapses. The character of some of the synapses is fixed by inheritance.¹⁶²

Therefore, an individual begins life with a growing, bodily mechanism, with certain tendencies to action. At birth his environment plays upon him and he reacts to his environment.¹⁶³ The child will find that each person and each group with whom he associates will stimulate him in a different way, bring different responses, cause him to find in himself different possibilities. His own personality will grow as he shares life with others.¹⁶⁴ "To attain Christian maturity, a child needs only to go on exercising more and more broadly, steadily, and intelligently certain impulses of childhood itself."¹⁶⁵ Personality growth begins in the response of a child's organism to tender care, to good food, rhythmic and harmonious sounds, to opportunities for quiet, to regular rest--because the organism finds satisfactions under these conditions.¹⁶⁶

¹⁶² Powell, op. cit., pp. 27-9

¹⁶³ Chave, The Junior, p. 1

¹⁶⁴ Chave, P. D. in C., p. 1

¹⁶⁵ Coe, A S. T. of R. E., p. 148

¹⁶⁶ Chave, A F. A. to R. E., p. 62

3. The Creativeness of the Human Organism:

The most vigorous thought of the twentieth century in regards to man is that man is not a machine but a creative animal.¹⁶⁷ Human life is creative because it is a product of the creative cosmic process. God is the source of creativeness since He is the creative spirit of the ongoing process of the cosmos.¹⁶⁸ "All mankind, of every race and time, is the child of the same creative process and is born of God."¹⁶⁹ Allan interpretes the meaning held by the French philosopher, Henri Bergson, on the subject of the creativeness of life as:

From the lowest protozoa to the highest vertebrates the secret of life lies not in its stereotyped uniformity but in its freedom, its variety, its inventiveness, its incessant and undiscourageable endeavor to triumph over the fixities we discern a winding but ever-upward progress from mechanism to freedom, from uniformity to creation.¹⁷⁰

The whole cosmos appears to be a living organism. To view the cosmos objectively, the whole growth in the cosmos is toward the development of the finest personality. The cosmos produced ever higher forms until man was reached, and at that point the inherent urge continued toward an ever higher development of human personality. Education

¹⁶⁷ Allan, op. cit., p. 174

¹⁶⁸ Myers, A. J. W., op. cit., p. 103

¹⁶⁹ Loc. cit.

¹⁷⁰ Allan, op. cit., p. 174

notes the fact that man becomes a partner in this creative enterprise, helping or hindering the upward achievement.¹⁷¹

The human organism is so constructed that creativeness is made possible. Bower puts this thought in the following words:

... human nature is equipped with a much wider range of capacities for responding to situations than are animals. Human beings possess an organic structure, ... that makes possible the suspense of the response, the filling up of the interval of delay with consciousness, with analysis, with reflective thinking, with the evaluation of possible courses of action, and with the making of deliberate choices. That is, man is capable of selective behavior.¹⁷²

Nature encourages initiative and self-assertion. The child's nature makes every effort to find for itself a satisfying place in the world of people and things.¹⁷³ As the child becomes self-conscious he will censor his own acts, he will develop the reflective ability necessary to the weighing of alternatives of situations before acting. He will be able to maintain a mood or to change a mood as circumstances warrant. Thus the child is seen not a passive victim of either environment or heridity.¹⁷⁴

¹⁷¹ Myers, A. J. W., op. cit., p. 46

¹⁷² Bower, C. T. C. E., pp. 90-1

¹⁷³ Chave, P. D. in C., p. 3

¹⁷⁴ Ibid., p. 14

"The child creates himself. He creates himself by reproducing his environment within himself."¹⁷⁵ Environmental experience is more than a series of events. Each event is the outgrowth of the event that preceded it, and it will likewise give rise to coming events.¹⁷⁶ An individual does not merely re-create environmental values, but he, through the process of creation within his organism, adds new insights to them, with the result that these values take on additional meaning for ever expanding experiences.¹⁷⁷ "Reconstruction, continuous reconstruction, is of the essence of the divine work in and through the human."¹⁷⁸ Bower says that the first step in personality growth is "'to take the lid off' and wait for the expressions that spontaneously arise out of the child's meaningful experience."¹⁷⁹

Education must rest on the creativeness of the human organism. When the resources of human nature in their range and quality permit critical interpretation

¹⁷⁵ Harriss, W. T., (Editor) Blow, Susan E.; Eliot, Henrietta R.; (Translators) The Mottoes and Commentaries of Froebel's Mother Play, pp. 29-30

¹⁷⁶ Bower, C. T. C. E., p. 164

¹⁷⁷ Ibid., p. 206

¹⁷⁸ Coe, W. is C. E.?, p. 33

¹⁷⁹ Bower, C. T. C. E., p. 204

of experience, discovery and organization of its values, the integration of values into controlling purposes, then at that recognition education must rise to the creative level; otherwise it will impoverish itself through failing to utilize the resources at its command.¹⁸⁰ When education uses the functional approach as a means of developing personality it is using the inherent creative means of the human organism; such a process is based upon Nature and a state of naturalness.

4. The Laws of Growth in the Human Organism:

The child's growth from vague shapes and soothing sounds to smiles of delight and actual acknowledgements is made possible because of the marvelous organism which he possesses.¹⁸¹ "The child begins life sensitive to certain types of stimuli, organized in such a way that he will respond significantly to meet his biological needs."¹⁸² From Froebel comes the belief that:

God neither ingrafts nor inoculates. He develops the most trivial and imperfect things in continuously ascending series and in accordance with eternal self-grounded and self-developing laws.¹⁸³

¹⁸⁰ Ibid., pp. 48-9

¹⁸¹ McLester, T. in the C. S., pp. 61-2

¹⁸² Chave, P. D. in C., p. 72

¹⁸³ Froebel, Friedrich, (Hailmann, W. N., Translator) E. of M., p. 328

Those who think that a child can be made over through strenuous outside pressure fail to grasp the true nature of the mind. The mind is not to be likened to clay, which is moulded entirely from without, but to a plant, which is primarily moulded from within through the process of growth.¹⁸⁴ C. M. Bowman, in speaking of the adult who would guide the child in the growth process, gives this advice:

He will remember that, just as a plant reaches out its 'growing points' of root tips, leaves, and stem to those elements in the soil and atmosphere from which it can draw sustenance; so each boy or girl has 'growing points' in his nature that reach out for what will nurture them.¹⁸⁵

Gesell and Ilg promote the reasoning that the human organism is too mysterious and complex to be entrusted to human hands altogether; therefore Nature assumes most of the task and invites man's assistance.¹⁸⁶ Furthering this reasoning, the authors state that one of the main principles of growth lies in the recognition that the reactions of the child are primary, that the child must do his own growing. Culture helps the child achieve his developmental potentialities;

¹⁸⁴ Gesell, Arnold, Ilg, Frances L., The Child From Five to Ten, p. 20 (Afterwards cited as The C. F. F. to T.)

¹⁸⁵ Bowman, C. M., Guiding Intermediates, p. 70

¹⁸⁶ Gesell, Ilg, The C. F. F. to T., p. 6

however, the process of acculturation is governed by the child's natural process of growth. Conflict arises when the child and culture, in their two processes, are not balanced.¹⁸⁷

The child's personality is the product of a gradual growth; the nervous system matures by natural sequences.¹⁸⁸

He sits before he stands; he babbles before he talks; he fabricates before he tells the truth; he draws a circle before he draws a square; he is selfish before he is altruistic; he is dependent on others before he achieves dependence on self. All of his abilities, including his morals, are subject to laws of growth. The task of child care is not to force him into a predetermined pattern but to guide his growth.¹⁸⁹

"One of the greatest temptations which confront an adult in dealing with a child is to try to tamper with the process of the child's own development."¹⁹⁰ Growth as a process is the sum of all the living processes of the organism; it is as lawful as digestion, metabolism, secretion, respiration. To be concerned with the growth of a human personality means that the all-inclusive process becomes the greatest challenge to culture.¹⁹¹ The child is a growing entity, possessing his

¹⁸⁷ Gesell, Ilg, I. and C. in the C. of T., p. 4

¹⁸⁸ Ibid., p. 11

¹⁸⁹ Loc. cit.

¹⁹⁰ Jersild, A. T., Child Development and the Curriculum, p. 2

¹⁹¹ Gesell, Ilg, I. and C. in the C. of T., p. 354

own thoughts, feelings, actions, reactions, and these are suited to the stage of his growth. He builds upon each stage, and out of each situation will grow the next.¹⁹²

"The fully fashioned social and moral being, the developed adult personality, waits upon the process of growth."¹⁹³

Since development is a continuous process it takes time. It proceeds stage by stage, in orderly sequence, even from the conception, the fertilization of the egg-cell. Thus, each stage becomes a level of maturity in the cycle of development.¹⁹⁴ The personality the child is born with, and that which he has acquired in his important past, is constantly modified by present experiences. The present is the child's real opportunity to learn. And, just as important, the present is the adult's real opportunity to guide the child in his development.¹⁹⁵ It should be understood that the degree and the kind of help the child needs as a "developing personality are constantly changing with the maturity of his behavior equipment."¹⁹⁶ Allport stresses the important fact that "every personality develops continually

¹⁹² Chalmers, Mary M., Your Child Needs, p. 19

¹⁹³ Allport, op. cit., p. 101

¹⁹⁴ Gesell, Ilg, I. and C. in the C. of T., p. 60

¹⁹⁵ Strang, Ruth, A Study of Young Children, p. 27

¹⁹⁶ Gesell, Ilg, I. and C. in the C. of T., p. 30

from the stage of infancy until death, and throughout this span it persists even though it changes."¹⁹⁷

That a child finds meaning in so many overwhelming experiences and learns to differentiate values is astounding; and yet he does become selective, ignoring some things and giving attention to others; and through this process finds his place in the course of changing events.¹⁹⁸ Because the child learns through his experiences, all that he does and all that happens to him affects him in some way, bringing about change in ideas, attitudes, skills--and this may be for the better or for worse.¹⁹⁹ Therefore, the child is "never the same in any two situations; what he has done in the meantime has changed him in some fashion."²⁰⁰

When we experience something we act upon it, we do something with it; then we suffer or undergo the consequences. We do something to the thing and then it does something to us in return: such is the peculiar combination. The connection of these two phases of experience measures the fruitfulness or value of the experience. ... When an activity is continued into the undergoing of consequences, when the change made by action is reflected back into a change made in us, the mere flux is loaded with significance. We learn something.²⁰¹

¹⁹⁷ Allport, op. cit., p. 102

¹⁹⁸ Chave, P. D. in C., p. 337

¹⁹⁹ McLester, T. in the C. S., pp. 37-8

²⁰⁰ Ibid., p. 38

²⁰¹ Dewey, D. and E., p. 163

The child will tend to follow patterns set for him by his associates if those patterns bring satisfying results. His concepts will grow as he finds meanings in contrasting situations.²⁰² The child "cannot grow out of animalhood into human personality save as he interacts with other personalities. Without community there simply is no personality."²⁰³

The question of the relation of man to Nature must be faced by any theory of education which contemplates a more unified scheme of education than that which now exists.²⁰⁴ "Education is growth--in knowledge, in understanding, in emotional maturity, in spiritual grace."²⁰⁵ Such education will emphasize the inner life and will demand this life to come to outward expression. A mental act will not be complete until it has expressed itself, until it has been set to work.²⁰⁶ This education would involve "growth largely produced by what the individual himself does. Education is what you do with yourself to adjust life to

²⁰² Chave, P. D. in C., p. 270

²⁰³ Fallaw, Wesner, The Modern Parent and the Teaching Church, p. 7

²⁰⁴ Dewey, D. and E., p. 324

²⁰⁵ Vieth, op. cit., p. 73

²⁰⁶ Coe, E. in R. and M., p. 90

your needs and the needs of your fellows."²⁰⁷

5. The Interaction of the Human Organism in Its Environment:

As previously stated, human personality is subject to all the biological laws of heredity and growth, but also it is sensitive to stimuli from the environment--this includes social interactions as well as physical surroundings.²⁰⁸ Life, according to Dewey, is a "self-renewing process through action upon the environment."²⁰⁹ The result of the interaction of an individual with his environment is character and personality.²¹⁰ The behavior of human beings is the result of the interaction of man's original nature and his environing world. The basis of all responses which an individual makes to his world rests in the impulses of his original nature; however, as soon as a response is made to the stimuli of the environing world modifications become effective in the original impulses.²¹¹ "Every impression on the nervous

²⁰⁷ Fallaw, op. cit., p. 7

²⁰⁸ Coffin, op. cit., p. 27

²⁰⁹ Dewey, D. and E., p. 2

²¹⁰ Moon, Alleen, The Christian Education of Older Youth, p. 16

²¹¹ Bower, C. T. C. E., p. 44

system modifies its growth and influences its mature condition. Hence the surroundings of the infant go far to determine the adult character."²¹² Growth does come from within, yet it receives its nourishment from without. Therefore it is imperative that the inward and the outward be brought together--the inner faculties being stimulated to attend to outer impressions, absorb them and act upon them.²¹³

An individual cannot live his life alone.²¹⁴ Dewey says, "We might as well try to imagine a business man doing business, buying and selling, all by himself, as to conceive it possible to define the activities of an individual in terms of his isolated actions."²¹⁵ Gesell and Ilg acclaim that personality growth is impossible without an environment which promotes social interaction:

The roots of the growth of a child's personality reach into other personalities. The detailed make-up of his personality depends upon the interpersonal relationships which he experiences from day to day, from age to age. If he did not come into contact with other human beings from the moment of birth, he could scarcely acquire

²¹² Tyler, op. cit., p. 128

²¹³ Wilson, Dorothy F., Child Psychology and Religious Education, p. 79

²¹⁴ Chave, P. D. in C., p. 241

²¹⁵ Dewey, D. and E., p. 14

a distinctive personality recognizable either to himself or to others.²¹⁶

A child needs to find his place in the social group early in life and to accept "the give and take required by social contacts."²¹⁷ The first year of the child's life is the most favorable period for acquiring right orientation toward his individuality.²¹⁸ Because the child's personality is the end-product of interpersonal relationships, this result is certain his personality will tend to be wholesome if his relationships are wholesome.²¹⁹

This definition of environment is given by Dewey:

... the environment consists of those conditions that promote or hinder, stimulate or inhibit, the characteristic activities of a living being.²²⁰

When a young life comes into contact with personality, either wholesome or unwholesome, the child tends to catch that spirit immediately.²²¹ The integration of personality is rather easy if the social environment of the child is a stable unity. A broken and fragmentary environment creates

²¹⁶ Gesell, Ilg, The C. F. F. to T., p. 326

²¹⁷ McLester, T. in the C. S., p. 139

²¹⁸ Gesell, Ilg, I. and C. in the C. of T., p. 57

²¹⁹ Gesell, Ilg, The C. F. F. to T., p. 326

²²⁰ Dewey, D. and E., p. 13

²²¹ Coe, E. in R. and M., p. 180

a severe problem.²²² "When children have to struggle against this environment to attain standards of right and decency, only a few will reach a high level."²²³ Enough to stir every adult's thinking and challenge him to give concentrated effort to the personality growth of the young is this quotation in the words of Chave:

Every juvenile court and child guidance clinic give abundant evidence to the sad fact that many homes and neighborhoods damn children rather than uplift them. Problem children with dwarfed and malformed moral sensibilities are the product in most cases of ignorant or immoral environments.²²⁴

Society must work toward the betterment of the environment as well as work upon the child when his faults and failure to make good are discovered.²²⁵ Coe, realizing the dangers of an unwholesome environment upon personality growth, advocates the following advice as a real means of dealing with the environmental problem:

Terrible as the danger is, the very best thing for the child is that he should be subjected to the evil as well as the good influences of his social environment. Only so come discrimination, strength of resistance, realisation of the world's need, practical adaptation, and the soldierly spirit in the contest for the kingdom of God. But, this being the case, the duty is upon us to make a

²²² Bower, C. T. C. E., p. 168

²²³ Chave, P. D. in C., p. 267

²²⁴ Ibid., p. 219

²²⁵ Ibid., p. 220

religious and moral education a never-sleeping, never-pausing campaign. We are not merely to extend information and advice to the young; nay, we are to fight evil in the concrete side by side with the child.²²⁶

A child living in the midst of good and bad may be led to achieve the good by contrasting pictures of alternatives from the bad and by co-operative social forces of the good.²²⁷ That which a child accepts and practices becomes a part of him. Thus, he is changed, as also is the environment changed because he does something to it.²²⁸

Character is not born with the child, character grows. Its growth becomes conditioned by environment.²²⁹ Effective character education will best achieve its purpose by working within the concrete experience of growing persons.²³⁰ Character, according to Hartshorne, is the art of living. He tells how this art is achieved:

It is won through participation in social and cosmic functioning, through the performance of daily activities in the light of their meaning for the largest or most inclusive reality of which one can conceive. The man of character is one who functions well as a human being, who follows in his own contacts with others the

²²⁶ Coe, E. in R. and M., p. 182

²²⁷ Chave, P. D. in C., p. 241

²²⁸ McLester, T. in the C. S., p. 35

²²⁹ Chalmers, op. cit., p. 107

²³⁰ Bower, C. T. C. E., p. 260

divine strategy he has discovered at work in the world, providing for others the conditions through which they may themselves achieve selfhood.²³¹

To respect the rights of all persons is the important thing. Also important is to compromise where common good is concerned, to recognize changing conditions that call for changing personal relationships. This cannot be achieved through use of abstract codes, but by helping the growing child to evaluate his social relations that he may feel the trend of social behavior.²³² Progress can only be made as children learn to transcend ordinary social compromises and as they develop desires for social improvement.²³³

Differences arise, causing children's environment to damage heavily the growing person. Chave makes clear the observation of such situations:

Families of a minority group often have customs and social standards that are quite different from those of the majority, and a child soon feels the clash of these and is in confusion as to what he should do. He will not want to keep up customs which accentuate the differences between him and his neighbors and associates, and sometimes in the case of foreign homes there is considerable conflict. ... the child of the minority group has little encouragement from outside to become ambitious. If he succeeds,

²³¹ Hartshorne, op. cit., pp. 249-50

²³² Chave, P. D. in C., p. 214

²³³ Ibid., pp. 214-15

it will be in spite of disapproval and perhaps with a desire to gain mastery over his oppressors.²³⁴

When the child fails to develop his capacity to love his fellow-men, his inner images will atrophy, his buried talents degenerate and grow as a cancer, causing him to hate his brothers.²³⁵ The child's "unlived life, the psychic cancer, will torture him until he stops and turns to face his crisis--or until he dies."²³⁶

As the learner goes through the process of education he shares life. Individual development and social integration are one and the same.²³⁷ Learning is the enlargement and the enrichment of shared experience. The social situations allowing the mind of one to react upon the mind of another is the atmosphere out of which creative ideas arise.²³⁸ Environment educates indirectly; that fact makes the environment of a child most powerful. Therefore, adults must control the environment in which children act, think and feel.²³⁹ There are two ways open

²³⁴ Ibid., pp. 262-63

²³⁵ Kunkel, Fritz, In Search of Maturity; An Inquiry Into Psychology, Religion, and Self-Education, p. 191

²³⁶ Ibid., p. 192

²³⁷ Price (Editor), Tibbs, op. cit., p. 132

²³⁸ Bower, The C. of R. E., pp. 228-29

²³⁹ Dewey, D. and E., p. 22

to the educator in dealing with environment. One, to work for the improvement of the environment, to guide the growing child in appreciation and use of its privileges; two, stimulate the child to do his best in bringing about a healthy solution for problems that appear too difficult to improve.²⁴⁰ The educator may aid also by providing group experiences in the situation to be developed and controlled. He will seek for the pupil groups in which wholesome and satisfactory experiences may be enjoyed.²⁴¹ Dewey is of the mind that:

... the very process of living together educates; it enlarges and enlightens experience; it stimulates and enriches imagination; it creates responsibility for accuracy and vividness of statement and thought.²⁴²

Many have sought to educate and control by means of abstract ideals, this being achieved only at the expense of satisfactory adjustments to existing groups.²⁴³ Such action loses its educative function, since only when any "social arrangement that remains vitally social ... is educative to those who participate in it. Only when it becomes cast in a mold and runs in a routine way does it

²⁴⁰ Chave, P. D. in C., pp. 12-13

²⁴¹ Vieth, op. cit., pp. 76-7

²⁴² Dewey, D. and E., p. 7

²⁴³ Hartshorne, Hugh, and May, M. A., Studies in the Nature of Character, p. 377

lose its educative power."²⁴⁴

Although children cannot be protected from the world in which they live, it is possible for the adult to influence the child's attitude toward his world and his response to it.²⁴⁵ Chave advocates that the adult guide and aid the child in finding satisfaction in life's hard realities:

A child must be helped to meet things as they are without apology or fear and to find satisfaction in the very struggles against handicaps, bitter experiences, unlovely and harsh realities. He must recognize his inability to solve all problems or even to understand all situations, but he must find success with others and by himself in meeting and transforming many undesirable factors.²⁴⁶

As this chapter has revealed, the functional approach is the natural method of personality growth. It is the natural method because it cooperates with the natural sequence of the human organism, satisfying it in its various steps of growth, and it functions in the natural environment of the human being.

²⁴⁴ Dewey, D. and E., p. 7

²⁴⁵ Jones, M. Alice, The Faith of Our Children, p. 95

²⁴⁶ Chave, P. D. in C., p. 243

PART III

THE FUNCTIONAL AREAS

CHAPTER IV

THE FUNCTIONAL APPROACH IN PERSONALITY GROWTH
IN HOME ACTIVITIES

The functional approach is the natural method in personality growth. The purpose of this chapter is to reveal the educative process through which the method of the functional approach may become operative in home activities.

A. Introduction:

"The family is primary in God's economy."¹ The home "is the most potent influence in the development of personality."² The home "exerts an influence which far outranks that of any other agency--even of the church itself."³ These statements are typical of many which place the home first in personality development. A human being makes his debut into society when he is born into the common life of the mother, father, and child.⁴ To define the family ideologically, it is the creative interactive relationship

¹ Vieth, op. cit., p. 168

² Loc. cit.

³ McLester, T. in the C. S., p. 77

⁴ Coe, A S. T. of R. E., p. 207

that exists between children and parents, and which develops the personality of each individual, providing at the same time for the growth of the culture and of the community.⁵ The cell from which society grows is the family. The biological continuity of the race is achieved and the cultural inheritance passes from the mature to the immature through this cell of the family. Therefore, the family is the most fundamental as well as the oldest, of all educational institutions.⁶

Froebel believes that the object of parental care is to awaken, to develop, to quicken the powers of the child; thus enabling all members and organs of the body "to fulfill the requirements of the child's powers and gifts."⁷ Therefore, it is seen to be of first importance that the adult have some knowledge of the laws of growth in seeking to understand the child.⁸

A bad home is a liability, while the good home is an asset, because a child acquires his general outlook on life, his standards of right and wrong, in the everyday

⁵ Fallaw, op. cit., p. 15

⁶ Bower, C. and S. in E., p. 91

⁷ Froebel, Friedrich, (Hailmann, W. N., Translator) The E. of M., p. 64

⁸ Chalmers, op. cit., p. 19

experiences of his home.⁹

The growth of personality is dependent upon the breadth of mind of his parents and most frequent associates, for it is with them that he has most of his social interactions, and they either call out from him the expression of an effective personality or repress him, causing him to assume an inferior role. Parents may spoil a child by devoting themselves too much to him, causing him to be selfish, over expectant of others, and dependent.¹⁰

The influence that a home has upon children is in specific learnings and in cumulative general attitudes and dispositions. Direction of conscious attention toward the desirable forms of conduct will count in the long run.¹¹ Learning constantly is taking place within the family circle; the thinking and the living of both old and young are shaped by daily events of the home life; ideas come into a reality and the emotional quality of family relationships transforms these ideas into ideals, into purposes, and even into prejudices. Out of the cumulative experiences of such an intimate group come lasting habits and attitudes.¹²

When the fact is recognized that the earliest experiences of the child form the apperceptive basis which will condition all subsequent experience, it is immediately

⁹ Chave, P. D. in C., p. 270

¹⁰ Ibid., p. 9

¹¹ Ibid., p. 160

¹² Vieth, op. cit., p. 169

understood how extremely important they are.¹³ "It may be truly said that the whole of a human world receives its tone from the human being's first experience, since every succeeding one is affected by that."¹⁴ Bower states the beliefs of modern psychology in the importance of early experiences:

It is the view of many psychologists that the earliest years--perhaps the first three--are the most influential in shaping the emotional attitudes and behavior patterns that will persist throughout adult life.¹⁵

The child will be guided and supported in his growing effort to realize his highest values in fullness of living by a good home.¹⁶ There is the tendency for persons to become like the people with whom they have most intimate associations.¹⁷ The small child begins to acquire his impressions of personality from his parents, and especially from his mother.¹⁸ The mother must watch for signals of growth of the child--to illustrate, at the time the baby first reaches for things at the table the mother should put a spoon into

¹³ Davidson, Thomas, Education as World-Building, p. 44

¹⁴ Loc. cit.

¹⁵ Bower, C. and S. in E., p. 92

¹⁶ Chave, P. D. in C., p. 168

¹⁷ Vieth, op. cit., p. 76

¹⁸ Sweet, H. J., Opening the Door for God, p. 28

the baby's hand and help him carry it with its food to his mouth. In waiting for the baby's readiness to acquire various skills, the mother will help him to gain these skills easily, for they will come naturally and on the waves of his interests.¹⁹ The wise parent respects the individuality of a child and will help his personality to grow without trying to fixate a preconceived, favored pattern upon the child.²⁰ "The child's world is complex. He has a great task of assimilation and adjustment. The family 'clearinghouse' is his point of reference."²¹

The child must be trained to notice differences; therefore his elders must do so. They must express their appreciation of even feeble efforts toward improvement, and they must so habitually show their confidence in him that his habitual notion of himself will be that of improvement. This policy fits the spontaneous interests of children.²²

When parents within the home are in accord they are daily laying the foundations for wholesome Christian personality to be developed within their children. These foundations are: (1) Emotional security; (2) Purposes which can be pursued with zest; (3) A stable moral code of living; (4) Co-operation rather than conflict as the

¹⁹ Strang, op. cit., pp. 32-3

²⁰ Chave, P. D. in C., pp. 327-28

²¹ Sweet, op. cit., p. 102

²² Coe, A S. T. of R. E., p. 174

method to be used in winning one's own desires.²³ The child's character may be more easily affected by association with his parents, his sisters and brothers, than by any other factor.²⁴ Family traits in a child are frequently evident, they become manifest at a very early age.²⁵ The child imitates the habits of members of his family, or he will react against examples before him. However, he is learning from the life that is about him.²⁶ The child will always reflect the faults and the virtues in his parents. He can see the general tendencies and feel the virtues as well as the faults.²⁷ Coe elaborates further upon this thought:

Whenever we lead a child to think that he alone is blameworthy for his faults, we err as to the facts. A faulty will, as distinguished from mere inexperience, always involves a conjoint fault in which adults have some share. The child has taken on the selfish ways of adults, and then been blamed for doing so; or adults have indulged or neglected childish impulses that require training; or adults have misunderstood and mistrained him. The cure for these conjoint faults is not introversion of the child mind, but enlargement of social outlook and purpose, particularly in co-operation with adults.²⁸

²³ Sherrill, U. C., pp. 34-5

²⁴ Vieth, op. cit., p. 169

²⁵ Sherrill, U. C., p. 44

²⁶ Vieth, op. cit., p. 169

²⁷ Chave, P. D. in C., p. 161

²⁸ Coe, A S. T. of R. E., pp. 61-2

Thus, it is obvious that the home becomes the "nursery of the fundamental ideals and virtues, and thereby the most dynamic agency in molding the unfolding personality."²⁹

B. Parent-Child Activities:

The parent-child activities are considered here as one corporate activity including all the various interacting activities common to home life. In the life of every child there are seven phases which must be operative if his personality is to grow naturally. The functional approach uses as a basis for personality growth these seven factors in home activities. The phases under consideration are: 1. Personal Worth and Security; 2. Social Sensitivity; 3. Freedom; 4. Responsibility; 5. Experience; 6. Creative Play; 7. Religious Training.

1. Personal Worth and Security:

A properly functioning home entails interactions among all its members; there must be creative relations through which each individual is nourished by every other person in the family.³⁰ Therefore, parent-child relationships of family life are of determining importance in

²⁹ Price, J. M., (General Editor) Introduction to Religious Education; Jent, J. W., "Modern Demands for Religious Education," p. 10

³⁰ Fallaw, op. cit., p. 17

patterning the child's personality in early life. The well ordered home which gives good parental care guarantees excellent mental health in the growing child.³¹ This guarantee is made possible because the uniting bonds in the normal family are mutual affection, understanding, and sympathy.³² The child needs continual understanding and sympathy, he needs support as he is experimenting and trying to find himself in an adequate role. His acts should be reviewed in the light of what he thinks they will mean to someone he loves and who is interested in him.³³ "The home ... ought to be ... where a child can feel that somebody cares about how he feels, how he gets along, and what he wants to do."³⁴

In the well ordered family the child will have a sense of security and of belonging which is so very essential to a happy and well-integrated personality, he will have a sense of a world that is ordered and is governed by love.³⁵

This sense of worth begins in the normal egocentric tendencies of every child, matures spiritually as

³¹ Gesell, Ilg, The C. F. F. to T., p. 32

³² Bower, C. and S. in E., p. 92

³³ Chave, P. D. in C., p. 162

³⁴ Loc. cit.

³⁵ Bower, C. and S. in E., p. 92

the self becomes identified with others, and deepens with growing social interests.³⁶

Younger children respond to what they find in the older, whether antagonisms or co-operation, they are deeply influenced by it.³⁷ A child's relations with younger sisters or brothers have very significant results in his development.³⁸ There may be a feeling within the child of welcome as a younger member is born, or there may be jealousy, or even dread that the family may become too large.³⁹

The love of persons holds a deep psychological basis of which the parents should be mindful. The child who feels he has been misunderstood, betrayed, unfairly treated, comes to resent people. When a child's ego has been harshly crushed he is impelled to fight then for a feeling of worth.⁴⁰

If the child is to value persons, he must be valued as a person. His individual differences must be respected. His right to privacy and to individual tastes must be recognized. His

³⁶ Chave, A F. A. to R. E., pp. 22-3

³⁷ Sherrill, U. C., p. 42

³⁸ Loc. cit.

³⁹ Loc. cit.

⁴⁰ Sweet, op. cit., p. 135

personality must not be exploited for the pride or amusement or gain of others.⁴¹

The Christian belief is that God is love. The foundation for this belief is the firsthand experience of love.⁴²

"Children must be loved, and they must know that they are loved. They must feel that the love of parents is not an uncertain, erratic thing, but something as sure as tomorrow."⁴³ A child should know a feeling of pride for his home, he should feel that he has a distinct part and place in it. He should feel that the home can grow in its attractiveness and usability; his must be a share in making it so.⁴⁴ When the child is denied companionship with parents the following recourses, in the words of L. J. Sherrill, are left open to the child:

When a child is denied companionship with parents, one of two general recourses are open. He may learn to find in his own inner world a sufficiency which will enable him to depend less on others, or he may turn to persons outside the home to find the birthright which he should have first found at his own hearth.⁴⁵

When one looks at the environmental factors surrounding a child, one must know the child well to

⁴¹ Loc. cit.

⁴² Ibid., pp. 131-32

⁴³ Loc. cit.

⁴⁴ Chave, P. D. in C., p. 154

⁴⁵ Sherrill, U. C., p. 41

judge how these factors affect him. That which is critical to one child may be of little importance to another; the same situation may stir entirely different feelings and thoughts in two children.⁴⁶ Sherrill draws a comprehensive graphic picture of the influence leveled upon children by environmental factors:

Economic surroundings and conditions ... have taken a terrific toll of children. ... The newborn are feeble, the children are stunted, and the adolescents more sophisticated. The problems of the adults are reflected in the anxieties of the young. The children are worried over the family income, with all the changes and deprivations which result. The family often has to crowd into one room, or even the same bed. Protracted dependence, irritability, and thwarting, leading toward rebelliousness, sullenness, complaints, and antisocial activities.⁴⁷

It is a distinctly wholesome sign for a child to assume that he is included with his parents within God's Kingdom, to take no thought for decisions or experiences other than those which are directly involved in his filling of his proper place within the family. His character is forming chiefly under the silent and unconscious influence of his personal and social environment.⁴⁸ "But, suddenly or gradually, the child awakens into a self-conscious, self-acting, factor in the formation of his own character."⁴⁹

⁴⁶ Chave, The Junior, p. 23

⁴⁷ Sherrill, U. C., p. 47

⁴⁸ Coe, A S. T. of R. E., p. 188

⁴⁹ Loc. cit.

2. Socio-Sensitivity:

The basis for attitudes toward man should be laid for the child in the home; the parents quite naturally lay this foundation.⁵⁰ "Between the persons in a group there exist 'relationships', and the nature of these is most important in shaping the personalities of children within a family group."⁵¹ Under normal conditions a child begins his social experience in a family. "Quite early in his life he develops 'feeling-ways' toward others until his cumulative emotional approach to life becomes his 'disposition.'"⁵² Parental love starting from an original drive and going on to reflective devotion becomes the first revelation of the law of love. This becomes so through the concrete method of attaching the child, by means of his pleasures, to the members of the household.⁵³

It makes a great difference who the child's parents are, whether they are well mated, old or young, intelligent or feeble-minded, rich or poor, cultured or uncultured, honest or dishonest. He tends to reflect their attitudes and to follow their patterns of behavior. Family conditions vary, and the child's personality is

⁵⁰ Tulpa, L. V., Religious Education as Character Training, A Study in the Philosophy of Religious Education and Character Training, p. 47

⁵¹ Sherrill, U. C., p. 34

⁵² Bowman, op. cit., p. 20

⁵³ Coe, A S. T. of R. E., p. 106

affected accordingly, though not in uniform or easily predictable ways.⁵⁴

The importance of the external factor in education is measured by the distance between what children in a Christian environment become, and what they would become should they grow up in isolation from humanity.⁵⁵ Should a child be "reared from earliest infancy by savages, he grows up savage, not civilised; if he should grow up among wild beasts he would fall short of the knowledge, the morals, and the religion even of savages."⁵⁶

The family prepares the child for democracy by being itself a democracy.⁵⁷ The wholesome experience of human fellowship is the foundation of brotherhood, from babyhood up.⁵⁸ From birth the child is in contact with the social order as it actually is, and through this contact he will form habits and presuppositions of his thinking with respect to men and society.⁵⁹

Just as a child's social thinking is influenced from infancy by his contacts with society, so his actual practices with respect to others tend

⁵⁴ Chave, P. D. in C., p. 13

⁵⁵ Coe, E. in R. and M., p. 210

⁵⁶ Loc. cit.

⁵⁷ Coe, A S. T. of R. E., p. 210

⁵⁸ Sweet, op. cit., p. 135

⁵⁹ Coe, A S. T. of R. E., p. 60

from the beginning to become fixed as a permanent mode of life. Because this practice is constant, there is no neutral period during which specific training goes on anyhow; the hand is being shaped to some sort of social tools.⁶⁰

The child will obtain the best social training by being a real part of the working force of the world.⁶¹ The ground tone of a child's subsequent social existence may be determined by his early experiences that awakened trust or distrust.⁶² Coe believes that proper social-sensitivity develops the child's personality into the realization of the sanctity of persons. He says:

Children, the generality of them, must be brought to realise that their personality is holy ground, and that, for the same reason, the personality of their fellows is holy. God in me, and God in my fellows; God the Father of us all--this, brought to clear consciousness and developed into its practical consequences, is the solution of our social problem. It is the kingdom of God on earth.⁶³

One of today's greatest faults is institution-alizing babies. Such babies suffer grievously in personality make-up because they are deprived of home care and home life. "A personality cannot take root and cannot flourish except through interpersonal relationships."⁶⁴

⁶⁰ Ibid., p. 69

⁶¹ Ibid., pp. 69-70

⁶² Ibid., p. 179

⁶³ Coe, E. in R. and M., pp. 400-01

⁶⁴ Gesell, Ilg, I. and C. in the C. of T., p. 34

3. Freedom:

The old way of thinking regarding the matter of children obeying their parents is being supplemented by teaching the parents to think in terms of respecting their children.⁶⁵ An illustrative example is given by Chave of the way in which many parents treat their children:

A father was rebuked by his three-year-old for not being dependable when the youngster answered, 'Daddy, I can be trusted, but you don't trust me.'⁶⁶

In such a case, the child needs more freedom, not more restrictions.⁶⁷ The admonition of Rousseau to parents when guiding the child in his personality development is to "let him feel equally his liberty in his actions and in yours."⁶⁸ Freedom for the child is the active self-expression of the deeper demands of the nature, and not of incidental desires.⁶⁹ Coe, believer in freedom, scorns fixation:

The child is not to be forced into any prearranged mold. He is not merely to imitate. He is not merely to assimilate food. He is rather to attain

⁶⁵ Chave, A F. A. to R. E., p. 75

⁶⁶ Loc. cit.

⁶⁷ Loc. cit.

⁶⁸ Rousseau, op. cit., p. 71

⁶⁹ Coe, E. in R. and M., pp. 92-3

to selfhood by a series of spontaneously initiated activities that lead to a progressive series of self-discoveries.⁷⁰

It is true that fixation is to be scorned, yet obedience to certain laws is necessary for the child's physical safety. The child must not strike matches, for when the child is alone and tries this practice a fire may arise which the child will be unable to control. Such laws should be explained to the child so that he may have a thorough understanding. The list of such rules should be as brief as essential physical safety will allow.⁷¹

Parents continually make the blunder of deciding everything for a child, even to the time when he approaches young manhood, with the expectation that by some work of magic he will acquire good judgment. This policy not only puts upon the individual tasks for which he has not been prepared, but it will have left his social capacities uncultivated.⁷² A consideration of the expression of McLester on the subject of free and restrained activity reveals the worth of free activity and the harm of restrained activity upon the child:

There are two sorts of activity. One kind is that in which a person engages not because he is

⁷⁰ Ibid., p. 132

⁷¹ Jones, op. cit., pp. 90-1

⁷² Coe, A S. T. of R. E., p. 214

interested but because it is demanded or expected of him; someone else plans it and he simply carries out these plans in more or less listless fashion. The other kind is what is called creative: the person participates wholeheartedly in enterprises which he has had a share in planning; he has an impelling purpose, a good which he is striving to reach through the activity. The former type of activity has little influence on a person, save that often it awakens a distaste for that particular sort of enterprise. The latter type really brings something to pass in the life of the one who acts. The former is cramping and hinders development. The latter is broadening and leads into wider and richer fields of experience; it affects one's attitudes and ideals, and re-makes him in certain fashions.⁷³

As the body of the child struggled to be born physically from the body of his mother, so does his Self struggle for the right "to be a separate individual not dominated and controlled by others."⁷⁴ It is obvious that since desire is the force which appropriates and constructs, the desires of the child should be respected and gratified, so far as is safe, in the presentation of experience. As for example: When the child loves to move he should be given opportunity to move freely-- adult care being taken that the child incurs no harmful risks; when the child loves sounds and colors, adults should supply these in abundance.⁷⁵

⁷³ McLester, A. C. C., p. 132

⁷⁴ Sherrill, U. C., p. 191

⁷⁵ Davidson, op. cit., pp. 44-5

4. Responsibility:

All children should be given the opportunity to learn social responsibility through the sharing in the work and planning that is necessary for wholesome family life.⁷⁶ The child discovers things for himself when he takes definite home responsibilities. Influences which are aimed at lifting his interests and goals to as high a level as is possible must be indirect.⁷⁷ Mary E. Skinner advises that for the child "a box in which his own things can be kept will help to develop a feeling of responsibility and care for his things."⁷⁸ Then further advice is offered: "Selfishness can be avoided only if he has opportunity to share his playthings with other children and to give away something of his own to make another child happy."⁷⁹ In the consideration of responsibility as a means of personality growth it is well to digest that which Coe writes:

The first time that any boy is trusted to carry a package of money or to perform some other act of real importance his sense of responsibility and of honor is likely to burst into sudden blossom. He feels himself to be a part of the real world, and to be bound by strong ties to his parents and their standards. Such touches of reality can

⁷⁶ Moon, op. cit., p. 130

⁷⁷ Chave, A F. A. to R. E., p. 87

⁷⁸ Skinner, op. cit., pp. 13-14

⁷⁹ Loc. cit.

begin very early in life, and they can be graded to fit the child's growing capacity.⁸⁰

Parents of the child, when desiring that the child become a free person who can exercise his own mind and decide what is right and wrong, must give to him opportunities to test out his own ideas and let him weigh the parental advice.⁸¹

"Children must be taught ... to assume their full measure of responsibility for the social unrighteousness in the community and their full measure of responsibility for overcoming it."⁸² Children must see for themselves just how ugly is selfishness, how ugly are cruelty and greed--how they bring unhappiness and suffering to other little children, to men and women. They must see for themselves just how beautiful is kindness, is goodness, love--how they bring happiness and joy to persons everywhere.⁸³ M. Alice Jones testifies that:

... children of four and five are not too young to become aware of the fact that hunger is a reality in life. They often have pets who have to be fed regularly, or there are babies in the family whose feeding is an event in which the older children take great interest. If food is not provided at the proper times, hunger expresses itself in vocal protest! When, then, they see hungry people outside

⁸⁰ Coe, E. in R. and M., p. 178

⁸¹ Chave, A F. A. to R. E., p. 76

⁸² Jones, op. cit., p. 94

⁸³ Ibid., p. 93

the home or hear of hungry people or see pictures of hungry people, they may have a basis for the Christian attitude which assumes that all persons should be fed so that they may grow strong and that it is the responsibility of those who have food to see that others do not lack food.⁸⁴

As the child grows older he should be guided to understand that disregard of rights of others, "whether in games or in using popular books from the public library or in eating a family meal, leads to unpleasantness and the breaking down of satisfactory relationships among persons."⁸⁵ At the moment that a child learns to take care of things which belong to other people he has learned an important something which undoubtedly contributes to growth in Christian living as well as personality.⁸⁶ Too, McLester says that a child "should gradually learn to assume responsibility for what he does, and to acknowledge that he is usually accountable for the results of his deeds."⁸⁷ These responsibilities are not easily taught to the child. The natural desire on the part of parents tends to want to protect the child from ugliness in human relations.⁸⁸

⁸⁴ Ibid., p. 96

⁸⁵ Ibid., p. 95

⁸⁶ Henry, Freddie Elizabeth, The Small Church At Work for Children, p. 25 (Afterwards cited as The S. C. At.W. for C.)

⁸⁷ McLester, T. in the C. S., p. 50

⁸⁸ Loc. cit.

That persons be encouraged to wholeheartedly engage in Christian enterprises and thus achieve emotions that are wholesome and which are a sound basis for the development of Christian attitudes is most essential.⁸⁹ When the child has experienced for himself the meaning of the love of God in human life he will desire to participate in plans to make such love known to others. Missionary activities will become a vital expression of the child's sense of responsibility.⁹⁰ The child who has been taught the beauty of the life that God would have all persons live will be able to see the ugliness of racial discrimination, economic exploitation of the defenseless groups, and other such practices which may be in a community and which may be approved by social custom.⁹¹ "Children may learn about the lack of playgrounds, hospitals, and schools for boys and girls of minority groups in their community and may be led to desire to do something to change the conditions."⁹²

Each growing person must learn for himself the values inherent in social conduct and must control his conduct by reason of experienced and expected social outcomes. ... The kinds of social experience and satisfactions which he shares will determine

⁸⁹ McLester, A. C. C., pp. 128-29

⁹⁰ Jones, op. cit., p. 97

⁹¹ Loc. cit.

⁹² Loc. cit.

in large part the kind of moral character he attains.⁹³

5. Experience:

Although each child is different from all other persons at birth, how he will develop depends mostly on what experiences he will have.⁹⁴ "Personality should be the by-product of as large an adventurous living as a child is capable of at his age and in his given surroundings."⁹⁵ This foregoing statement takes on meaning when it is understood that personal interpretation of experience advances with experience itself, step by step.⁹⁶ "The very first impressions that the child gets of his world, his first glimmering sense of self, his earliest sense of need, ... begin to form his view of the world and his attitude toward life."⁹⁷ Rousseau warns that in the first guidance given to the baby the words used in experiences should "refer only to sensible objects which one might be able first to show the child."⁹⁸

⁹³ Chave, P. D. in C., p. 203

⁹⁴ McLester, T. in the C. S., p. 95

⁹⁵ Chave, P. D. in C., p. 15

⁹⁶ Coe, E. in R. and M., p. 206

⁹⁷ Loc. cit.

⁹⁸ Rousseau, op. cit., p. 53

These early experiences will have a share in determining whether the child will later become a parasite upon others, or will develop a desire to support himself.⁹⁹ Parents must see that experiences are placed upon a graded basis, because experiences of failure "may shake a child's confidence in himself so deeply as to give him the sense of being distinctly inadequate or inferior."¹⁰⁰

The essential fact is that we understand a new idea by means of ideas we already have. A little boy who had learned to call a dog 'bow-wow', gave the same name to cats, sheep, and other small animals.¹⁰¹

The child will see the new through the old, that of the distant through that which is near. He will understand things that he has not experienced by imaging them under the form of those which he has experienced.¹⁰²

All persons, young and old, need repeated experiences in everyday activities of creatively solving problems. The opportunities may range from the guidance of the baby in the home to sharing in the settlement of international conflicts.¹⁰³ The young share the experiences

⁹⁹ McLester, T. in the C. S., p. 62

¹⁰⁰ Sherrill, U. C., p. 156

¹⁰¹ Coe, E. in R. and M., p. 115

¹⁰² Ibid., p. 116

¹⁰³ Chave, A F. A. to R. E., p. 64

of the adults; Dewey speaks of this:

When the child sees the parent looking for something, it is as natural for it also to look for the object and to give it over when it finds it, as it was, under other circumstances, to receive it. Multiply such an instance by the thousand details of daily intercourse, and one has a picture of the most permanent and enduring method of giving direction to the activities of the young.¹⁰⁴

It is hard for the child to work out a consistent philosophy of life because he does not find consistency in his ordinary experiences.¹⁰⁵ As a baby, he sees that one person will smile on an act and another may frown or punish him. He will tend to adjust himself to the demands of conditions as well as persons rather than seek for underlying principles of social conduct.¹⁰⁶ The child is as inconsistent as his environment, he will take the role that a given situation calls for.¹⁰⁷ "A certain self tends to be dominant, and that self may be social or antisocial, base or idealistic, according to the prevailing pattern in his experienced satisfactions."¹⁰⁸

A baby may be prevented from the learnings he should receive in the ordinary adjustment by his well-

¹⁰⁴ Dewey, D. and E., p. 34

¹⁰⁵ Chave, P. D. in C., p. 8

¹⁰⁶ Loc. cit.

¹⁰⁷ Ibid., p. 9

¹⁰⁸ Loc. cit.

intentioned parents who overdevotedly serve him and who anticipate his needs.¹⁰⁹ Such parents place a stoppage upon the child's creativeness and problem solving, making him a dependent personality.

6. Creative Play:

Play fulfills a creative function in all children. It organizes the abilities with which the child is endowed.¹¹⁰ Play, to the child, is of extreme importance; through it he "learns the world,"¹¹¹ ... "comes to know reality, ... scales down the world around him to simpler patterns that he can understand and master, gaining greater security and acquiring power as he does it."¹¹² Lucy V. Bickel writes: "Play is the child's business. Through play vague and indistinct ideas come to life."¹¹³ A child will spend most of his time in play. He throws more of himself into his play activities than under any other condition.¹¹⁴ Nature, through the school of play, drills

¹⁰⁹ Ibid., p. 5

¹¹⁰ Gesell, Ilg, The C. F. F. to T., p. 366

¹¹¹ Slavson, R. and the T. P., pp. 12-13

¹¹² Ibid., p. 13

¹¹³ Bickel, Lucy V., Teaching Four and Five Year Old Children, p. 23

¹¹⁴ Chave, P. D. in C., p. 121

the pupils in every faculty.¹¹⁵ Play is peculiarly revealing as to a child's personality patterns and characteristics. He will make responses consciously and unconsciously, with more or less naturalness. As the child loses himself in the game he plays his dominating attitudes and tendencies are made clear.¹¹⁶

Free play gives a child a chance to find himself, and to experiment with his resources; guided play enables him to find wider meanings, and to move into even more interesting areas of life.¹¹⁷

Not all of the child's experiences can be duplicated in reality, but he may duplicate them in play. In imagination he may practice desirable conduct which is on the level with his ability.¹¹⁸ In such play "a parent will learn more of a child's interests, wants, likes and dislikes, attitudes, and habits by quietly listening as children play than in any other way."¹¹⁹ Mary M. Chalmers advises parents to play games with their children--to help children find pleasure in their play and to teach them to feel that the loser will have put up as good a game as the winner.¹²⁰

¹¹⁵ Coe, E. in R. and M., p. 41

¹¹⁶ Chave, P. D. in C., p. 121

¹¹⁷ Ibid., p. 124

¹¹⁸ Bickel, op. cit., p. 23

¹¹⁹ Chave, P. D. in C., p. 129

¹²⁰ Chalmers, op. cit., p. 49

In the act of play both the parents and the children "may feel more accurately the interest and affection that each has for the other than in the serious occupations of family living."¹²¹

The child is not naturally lazy. This is evident by the wealth of mental and physical energy which he puts into games and into the solving of interesting puzzles.¹²²

It is utterly natural for the young to work hard, and to gain thereby physical and mental ruggedness, vigor, power of application. Every healthy child or youth is a storage battery of power that merely waits for opportunity to discharge itself. Any pupil who is not habitually attentive and interested should be assumed to be either defective in body or mind, or else suffering the results of defective method.¹²³

The young child will find his greatest interest in the toys that invite individual attention.¹²⁴ Although several children may be playing with the same blocks, yet they will not be playing together; it is their individual interests which have caused them to select the same type of play. The young child plays alone, following his own interests, even when other children surround him.¹²⁵ The older child

¹²¹ Wieman, op. cit., p. 155

¹²² Coe, E. in R. and M., p. 134

¹²³ Loc. cit.

¹²⁴ Lloyd, Mary Edna, Religious Nurture in Nursery Class and Home, p. 196

¹²⁵ Ibid., pp. 196-97

with the years becomes more sociable and adopts group play.

No child cares for too much regimentation in his play, he desires freedom. Nevertheless, play must be guided if it is to prepare the child for responsibilities; yet not dominated, for the child learns by being allowed to choose and undertake projects where a minimum of adult supervision is imposed.¹²⁶ "The freedom of the play spirit makes self-revelation more nearly complete."¹²⁷ Freedom does not eliminate guidance. Well-planned play and recreational opportunities, under proper guidance, may prevent individual problems from occurring, it may help to solve those already known.¹²⁸ It is known that the kinds of play in which a child engages, in which he finds his main satisfactions, are fair measures of his personality and character growth,¹²⁹ and through play his horizons grow wider.¹³⁰

All forms of recreation--athletics, dancing, movie attendance, travel, camping, hobbies, reading, arts and handicraft, social clubs, dining and chatting, informal games, discussions, and other social activities--may contribute positive or negative

¹²⁶ Chave, P. D. in C., p. 133

¹²⁷ Henry, Freddie Elizabeth, The Vacation Church School for Boys and Girls, p. 35 (Afterwards cited as The V. C. S. for B. and G.)

¹²⁸ Chave, P. D. in C., p. 142

¹²⁹ Ibid., p. 146

¹³⁰ Bickel, op. cit., p. 24

factors to the spiritual growth of those who participate and may be discriminatingly selected for fullest life enrichment.¹³¹

It is well to remember that play may foster either good or bad behavior and attitudes. Therefore, guidance is needed. A child may learn to be fair and generous, to react well to both defeat and victory. Also, he may become a domineering and selfish leader, bullying and tormenting others; it is possible that he may be docile and cringing, may cheat and be untruthful. The child's codes and conduct depend on the guidance he receives from adults and the kind of companions with which he plays.¹³²

7. Religious Training:

Religion is a faith and purpose which is born out of long experience. In its highest forms it seeks for those conditions which are conducive to each individual realizing the fulness of personality.¹³³ Salvation becomes a complex process of growth in which man learns "to respect his latent capacities as a discriminating being with responsibility for his choices and actions and finds his deepest satisfactions in using his privileges."¹³⁴ The home is the

¹³¹ Chave, A F. A. to R. E., p. 90

¹³² McLester, T. in the C. S., p. 139

¹³³ Chave, A F. A. to R. E., pp. 10-11

¹³⁴ Loc. cit.

first teacher still, in point of time. It is also the most influential teacher, yet its teaching is often not definitely and effectively Christian.¹³⁵ "What the parents are the child tends to become and hold valuable."¹³⁶ Children are not likely to be Christian unless their immediate environment which is the home is Christian in act and attitudes.¹³⁷ Coe speaks of the importance of the family's Christian environment:

The family ... is not an isolated society, for into and out of it flows the life-blood of civilization in the large. Through his parents the child is under the tutelage of the traditions, customs, and economic conditions that have made his parents to be what they are. Thus it is that a social standpoint, high or low, Christian or unChristian, may, through the personal intimacy of parent and child, become to the child a self-evident and even sacred thing.¹³⁸

Mary Clemens Odell writes that her own son taught his parents two things: "First, that he would point the way to us if we were alert enough to understand; and second, that certain experiences which we were having together were the beginning of religious training."¹³⁹

¹³⁵ Vieth, op. cit., p. 170

¹³⁶ Fallaw, op. cit., p. 15

¹³⁷ Ibid., pp. 25-6

¹³⁸ Coe, A S. T. of R. E., p. 208

¹³⁹ Odell, Mary Clemens, Our Little Child Faces Life, p. 7

When the child has rich experiences with nature and with people who have a deep religious faith he will have a good base for working out for himself a satisfactory philosophy of life. The child will not do this in words during his preschool years, yet he will store up impressions out of which he may have ideas of God develop. His religious belief will grow from unworded experiences to the gradual sharing of his thoughts with others.¹⁴⁰ About the beginnings of religious development Coe writes:

The first beginning of the religious development in both the race and the individual is exceedingly humble. Apparently there is just a jumble of likes and dislikes, desires and efforts, all directed to particular visible things, and all having their immediate reference to physical needs. The ideal and unifying element of the religious impulse is not yet conscious of itself, but blind and unformed.¹⁴¹

Religious training begins with the beginning of experience, it goes forward with experience.¹⁴² P. H. Vieth declares that "it is the business of all Christians to learn how to grow and how to help each other to grow in the Christian life. Particularly is this an inescapable task of parenthood."¹⁴³ The famous statement of Horace Bushnell

¹⁴⁰ Strang, op. cit., p. 88

¹⁴¹ Coe, E. in R. and M., p. 208

¹⁴² Ibid., p. 207

¹⁴³ Vieth, op. cit., p. 192

should forever stand before parents: "The child is to grow up a Christian, and never know himself as being otherwise."¹⁴⁴ Should the home fail to provide an innobling and a cooperative experience for the child, he will be unable to understand adequately the Christian idea of God as "Father".¹⁴⁵ The child, if he is to know the Christian spirit and purpose to community and world relationships, must have satisfying experiences of Christian fellowship in the home.¹⁴⁶ Wesner Fallaw lists some of the important events that should normally and naturally take place in the home each day; he gives the value of such living:

Grace at table, quiet music and simple prayers, joined in by the child and his parents, together with the parental practice of meeting the issues of living in a Christlike way, are more to be relied on for making a Christian of the growing child than are more formal, dutiful and advanced methods.¹⁴⁷

Parents should not have it as a point of fidelity to press their children into some crisis of high experience, which is called conversion. Their guidance should be that which feeds a growth.¹⁴⁸

¹⁴⁴ Bushnell, Horace, Christian Nurture, p. 4

¹⁴⁵ Vieth, op. cit., p. 168

¹⁴⁶ Ibid., pp. 168-69

¹⁴⁷ Fallaw, op. cit., p. 160

¹⁴⁸ Bushnell, op. cit., p. 328

The relations the child knows between his parents, and between his parents and himself, furnish him the background of experience upon which he may begin to understand the love of God the Father. He will have bred within himself the elements of serene confidence in his world, because he has found it dependable; or, attitudes of fear and distrust, or indifference, because he has found it so.¹⁴⁹ The secret is to "let the child ... see reflected in the parent the goodness which the parent wants him later to identify with God."¹⁵⁰ H. J. Sweet says: "Tender care, patience, fairness, dependability, and a bond of love that cannot be broken ... are of inestimable worth in the religious foundations of a child's life."¹⁵¹

From an early age, almost from birth, the child should begin to develop his sense of something beyond himself which loves and cares. This sense of otherness will grow from his relationships with his parents and those who love and care for him. His response of filial trust to the understanding and care, the love and patience, of parents lays the earliest foundations for the child's

¹⁴⁹ Sherrill, U. C., p. 48

¹⁵⁰ Eakin, Mildred M., and Eakin, Frank, Your Child's Religion, p. 12

¹⁵¹ Sweet, op. cit., p. 28

response to God.¹⁵² "Children can be led to talk to God quite naturally. This is why we should encourage them to talk to God in their own words as well as in the words of prayers they have learned."¹⁵³

... in a family where there is a body of personal relationships which are truly Christian in spirit and act, and where God is spoken of with reverence and addressed in prayer, foundations are being laid for the very kind of teaching which the church wishes to carry on.¹⁵⁴

For God to become a living power in the consciousness and the conduct of the child the parents must habitually speak of God as an actual, present reality within their lives.¹⁵⁵ Parents should remember that the child feels reality where they feel it, although he feels it somewhat differently. When the thought in family worship is adapted to the child's understanding, his participation becomes full and real, and the experience remains an educational force through various stages of growth.¹⁵⁶

These influences operate not so much through formal training as through the child's unconscious participation in the family as a genuinely religious community. The religious influence of the family is operative to the degree that religious attitudes

¹⁵² Ibid., pp. 27-8

¹⁵³ Ibid., p. 84

¹⁵⁴ Sherrill, U. C., p. 49

¹⁵⁵ Coe, E. in R. and M., p. 276

¹⁵⁶ Ibid., p. 218

and values are genuine and sincere realities in the shared experience of the home.¹⁵⁷

The child's answers to all questions that concern life have a bearing on religion. His experience and some degree of satisfying explanation must be put together. The experience becomes associated with some kind of explanation.¹⁵⁸ Parents should never dismiss a child's question; the child should be satisfied for the present, and as the questions become more inclusive, the complete facts of life should be revealed. Parents should seek to satisfy the experimentation of the child's mind, for his orientation in his world will orientate him religiously.

"Parents serve growing persons best when they stimulate critical judgments, allow them room to experiment and to be independent, and let them see what kind of discriminatory behavior is needed to be trusted."¹⁵⁹ One of the necessary steps in developing discriminatory living is to help the child feel the differences in ways of behaving and to cause him to keep these differences in mind as he makes his choices and decisions.¹⁶⁰ To the

¹⁵⁷ Bower, C. and S. in E., p. 92

¹⁵⁸ Sweet, op. cit., pp. 39-40

¹⁵⁹ Chave, A F. A. to R. E., p. 67

¹⁶⁰ Loc. cit.

parents of children Vieth speaks:

Christian parents must become the chief teachers of religion. The locale of Christian nurture should be in the kitchen and parlor and bedroom and on the playground as well as in the classroom.¹⁶¹

When the work of religious education is taken seriously by the home, parents will become convinced there is a supplementary place then for the church school.¹⁶² Then, the church school will be able to lay hold of mature Christian teachers, for these teachers will be the parents of the children who are the students.¹⁶³ Regina W. Wieman gives an all inclusive statement as to the position of the home in guiding personality growth:

Growth is a wondrous thing. Man cannot make it. It is divine. We parents must try to understand it and serve it. We must be reverent toward it. We must commit ourselves to providing such conditions that fullness of growth can take place. We must keep our ideas, plans, and ideals subject to it. This takes great faith on the part of parents, faith that the Creativity of life will develop the full personality of the child if we but provide the conditions required by creative interaction.¹⁶⁴

The functional approach is the home's surest means of guiding personality growth. Since growth is determined

¹⁶¹ Vieth, op. cit., p. 172

¹⁶² Ibid., p. 173

¹⁶³ Loc. cit.

¹⁶⁴ Wieman, op. cit., p. 89

by participation and experiences, and the home is a functioning organization, impressionable life receives its basic concepts and habits of conduct through functional unity.

CHAPTER V

THE FUNCTIONAL APPROACH IN PERSONALITY GROWTH
IN CHURCH ACTIVITIES

The Church is one of the most important institutions through which the functional approach may be operative in producing personality growth. The intent of this chapter is to place the functional method within the educative program of the Church and show the natural results manifest in personality development through the various Church activities.

A. Introduction:

The main function of the Church lies in the scope of Christian education. What is meant by the term Christian, or Religious education? N. C. Harner has a classic definition: "Christian education is a reverent attempt to discover the divinely ordained process by which individuals grow toward Christlikeness, and to work with that process."¹ It is well to consider also the definition which Chave gives:

It is a systematic, planned procedure for making religion meaningful and operative in individual and collective living. It involves determination of objectives, recognition of the laws of human

¹ Harner, N. C., The Educational Work of the Church, p. 20

growth, development of effective methods and materials, training of personnel for leadership, and planning and revising programs in the light of carefully evaluated outcomes.²

The need for Christian education is not to propagate traditions, to maintain divisions on ancient sectarian issues, but to assist persons in organizing new ideas and attitudes and in bringing into effect new policies and programs.³ Christian education is needed as a working philosophy which has a theory of the nature of the universe and man, a set of values which are related to free living for all persons, and possessing a code of morals that allows for the development of personal and group conduct.⁴

Christian education must find its message, incentives, and methods in the growing present.⁵ It is an accepted belief that God makes Himself known to individuals in concrete human life, that individuals obey His will when they serve and have fellowship with their fellowmen, and through these acts with their fellowmen they actually commune with the Father.⁶ For such a program to

² Chave, A F. A. to R. E., pp. 126-27

³ Ibid., p. 126

⁴ Ibid., p. 99

⁵ Ibid., p. 2

⁶ Coe, A S. T. of R. E., p. 113

function, children and adults "need to understand the processes of life, to respect the wonderful, complex character of these processes and to feel the possibilities ... of working with them."⁷

As they grow and as knowledge widens and deepens, they need to feel more and more at home in the universe, to sense their place and value in the total scheme of ongoing life, and to get satisfaction from asking questions and thinking with others on the interesting, though often perplexing, problems of life.⁸

From the beginning of the century the functional trend has sought to identify religion specifically as the "revaluation of all values--intellectual, economic, social, political, aesthetic, and moral--into a total meaning and worth of life."⁹ It has been seeking to educate persons to feel that theories and practices in religion demand the same thorough examination and refinement as is given to other phases of human experience.¹⁰ It is believed that if religion is to be the vital influence in the lives of the young, it must be "amenable to the insights that have come to the searchers after truth in the laboratory and on the field of history as well as in the reflections

⁷ Chave, A F. A. to R. E., p. 96

⁸ Loc. cit.

⁹ Bower, C. and S. in E., pp. 9-10

¹⁰ Chave, A F. A. to R. E., pp. 114-15

of the theologian."¹¹ The scientific study of religion for more than a half century has resulted in the functional concept of religion.¹² The functionalist works upon the belief that religion is concerned with values and meanings in their operational aspect, with the practical issues of living.¹³

The functionalist resists the dividing of life into the sacred and the secular. God works in and through Nature's orderly processes. In fact, the functionalist believes that God is related to all the experiences of life.¹⁴ The functional approach refuses to accept the fact that an hour of teaching once a week is able to transform human nature if the rest of the week is left unconditioned by spiritual guidance.¹⁵ "The dualism of sacred and secular must give place to a unified view of the pervasive qualities of religion."¹⁶ The functional approach has within it a practical way of working.

¹¹ Bower, C. and S. in E., p. 81

¹² Ibid., p. 9

¹³ Ibid., p. 18

¹⁴ Moon, op. cit., p. 96

¹⁵ Chave, A F. A. to R. E., p. 6

¹⁶ Loc. cit.

Chave elaborates upon this fact:

In this functional approach we believe we have a practical way of enabling men and women of high purpose and zeal to work together. It is a view of religion which transcends sectarianism, divisive controversy, and rigid tradition. It allows for wide diversity in creative expression, conserves the growing historical appreciations of religion, and provides for direct and indirect attack upon the critical human needs of our day.¹⁷

The functionalist has discovered God at work in His world, and discovered ways in which man can share in the divine process. Christian education "becomes an intelligent use of the divine laws of growth."¹⁸ Thus, religion is concerned "with practical, operative values which find their fulfilment in action."¹⁹ O. deWolf Cummings says, "Christian action is the real fruit of Christian training and the proving ground for Christian ideals."²⁰

The functionalist, assuming that religion is pervasive of all life, believes that it can function at all age levels as a creative process.²¹ Just as growth is expected in other fields of human experience, so is it expected in religion. Christian education as

¹⁷ Ibid., p. 15

¹⁸ Ibid., p. 35

¹⁹ Bower, C. and S. in E., p. 70

²⁰ Cummings, O. deWolf, Christian Education in the Local Church, p. 11

²¹ Chave, A F. A. to R. E., p. 18

a growing process must stimulate creative thought, must reconstruct concepts of God, redefine spiritual objectives, reorganize religious programs, must identify the pervasive growth qualities of religion--finding ways to make it effective upon a world scale in human life.²² A. J. W. Myers believes such when he takes God and religion out of abstract thinking and places both where they belong in human life:

Since God is not an autocratic absentee, imposing his will upon men, religion and morality are not imposed from 'above' but are both as inherent as life. These facts are discovered by observation as truly as any in any laboratory test tube.²³

One of the main tasks of Christian educators is to identify the growth factors, to clarify the conditions which promote spiritual development, and to place responsibilities for furthering latent possibilities.²⁴ The growth process is not man's making; it is of God.²⁵ When religion is looked at functionally it is "this process of review and evaluation, reorganization and redirection of a highly complicated growing process."²⁶ From the function-

²² Ibid., p. 3

²³ Myers, A. J. W., op. cit., p. 83

²⁴ Chave, A F. A. to R. E., p. 5

²⁵ Bowman, op. cit., p. 7

²⁶ Chave, A F. A. to R. E., p. 102

alist's point of view a growing appreciation of the growth processes is tremendously more important than theological speculations about God.²⁷ Therefore, the chief purpose of the Church is seen to be that of producing Christian personalities.²⁸ The Church must work with individuals, helping each to make Christian living possible for himself.²⁹ J. E. Stout comments upon the purpose of the Church:

The task of saving men when lost is a significant one; that of gripping life before it has become sin-stained and broken is both more significant and more fruitful. This should be conceived as the supreme task of the church.³⁰

The Church is coming to the realization that religious nurture and training of childhood and youth is the primary responsibility as well as the greatest opportunity of her program.³¹ The kingdom of God must grow mainly by securing control of the lives of children, that the "religious impulse must be fed and it must be led on to realise its full manhood through voluntary obedience

²⁷ Ibid., p. 25

²⁸ Cummings, op. cit., p. 15

²⁹ Henry, The S. C. At W. for C., p. 7

³⁰ Stout, J. E., Organization and Administration of Religious Education, p. 23

³¹ Betts, G. H., The Curriculum of Religious Education, p. 32

to Christ."³² Christian education, therefore, must be placed at the head, not the foot, of the Church's enterprise.³³ The functionalists are beginning to wonder how much of the personality of a child is benefited when the child is hurried to the church on Sunday after a hasty breakfast with his parents, arriving late at Church School, is placed into an untidy room, sits still and listens to some adult he does not know well--perhaps he never sees his teacher except on Sunday--finding much which she says to be confusing.³⁴ Contrast this picture with that which the functionalists would have each and every child enjoy:

... the boy or girl ... lives in a home where Sunday and churchgoing are anticipated and planned for. There is no rush on Sunday morning. He arrives at church to meet teachers who are his friends and who receive him in a place that is attractive and childlike. He has many chances to learn. His teachers are growing steadily in teaching skill, in the depth of their religious experience, and in their knowledge of child life.³⁵

The chief cause of spiritual illiteracy can be attributed to the failure of the Church to develop, for the masses, an educational program that would harmonize with the rapid development of other phases of modern

³² Coe, E. in R. and M., p. 39

³³ Betts, op. cit., p. 32

³⁴ Smither, op. cit., p. 45

³⁵ Loc. cit.

life.³⁶ Cummings reminds the Church that "'Children cannot wait.' While the church is trying to decide what to do with them ... a generation is growing up---and then it is too late."³⁷ The Church should develop a program of Christian education which will have standards at least the equivalent of those which prevail for the public schools. The time has come to dissociate the teaching of religion from low standards.³⁸

The functionalists work on the premise that the Church is an interacting fellowship. "Wherever the life of the fellowship impinges upon and transforms the life of every day, there is the church."³⁹ Only as a fellowship does the Church most nearly approach her essential nature and function.⁴⁰ As continual growth takes place, more and more mature participation should be given to the fellowship. The Church should mark each successive stage of growth as it is reached by giving greater responsibility and providing advanced study so that the advancement in

³⁶ Miller, M. C., Teaching the Multitudes, p. 9

³⁷ Cummings, op. cit., p. 90

³⁸ Miller, M. C., op. cit., p. viii

³⁹ Vieth, op. cit., p. 90

⁴⁰ Bower, C. and S. in E., p. 86

participation be accompanied by growth in understanding.⁴¹
 The child must always be led to feel that he is important to the Church, that he has a real place in its fellowship.⁴²

The sense of belonging and the sharing of responsibility provide favorable conditions for growth. From his earliest contacts with the church ... the child should have a sense of his own belonging to the fellowship. To him, his membership in the children's groups is, in a very real sense, membership in the church.⁴³

When guiding children in the participation of the program of the Church's fellowship, these principles should be followed: (1) The child's opportunities for brotherliness should develop as rapidly as the child matures; (2) The child should learn at each level of his development to feel a sense of Christian responsibility for the welfare of others; (3) The child's experiences of friendliness within the group should be on a natural basis; (4) Bible stories should be used to show the way other Christian persons lived in love; (5) Children themselves should invite their visitors, and have a purpose in mind when they do so; (6) The atmosphere of the rooms for children should be conducive to child study; (7) Always carry through

⁴¹ Vieth, op. cit., p. 91

⁴² Cummings, op. cit., pp. 91-2

⁴³ Vieth, op. cit., p. 90

an activity; (8) Have children keep a record of their living and learning at church.⁴⁴

Because the Church is a Christian enterprise, it is a teaching enterprise, and, Christianity depends upon teaching for its propagation.⁴⁵ The Church must learn that there is no short cut in the culture of Christian living. And unless the Church provides consecrated and qualified leaders in the growth of Christian character, her educational processes will fail.⁴⁶ To keep in educational touch with humanity, the Church must depend upon "her inmost relation to the basal forces of human life."⁴⁷ Vieth is of the opinion that Christian education could do more for children if the leaders would do less for the pupils and more with them. "This would be 'life-situation' education of a high order."⁴⁸ Lucile DesJardins says that "boys and girls are the Church's greatest human assets. If these potential assets are neglected, the Church cannot hope to survive."⁴⁹

⁴⁴ Smither, op. cit., pp. 143-44

⁴⁵ Cummings, op. cit., p. 8

⁴⁶ Myers, A. J. W., op. cit., p. 155

⁴⁷ Coe, E. in R. and M., p. 373

⁴⁸ Vieth, op. cit., p. 85

⁴⁹ DesJardines, Lucile, Building an Intermediate Program, p. 122

It is believed that the functional approach is using the method which Jesus so successfully demonstrated in the lives of His disciples--He sent them out two by two to learn by doing. It was inconceivable to Jesus that growth in the great qualities of the spirit could be separated from their living expression in action.⁵⁰

B. Program-Building Activities:

The functional approach places great stress upon the Church's program-building activities, for it is here that the foundation is laid educationally for natural, therefore spiritual, growth. The functional approach stands on the premise that when a church is properly organized, its work unified, when it is adequately equipped, its activities intelligently supervised, it will then serve educational interests.⁵¹ As has been previously stated, spiritual qualities may be hindered or helped by conditions of environment, yet by careful educational planning they can be intelligently and co-operatively cultivated.⁵² The functional approach demands that "the program for the local church should be

⁵⁰ Allan, op. cit., p. 161

⁵¹ Stout, op. cit., p. 156

⁵² Chave, A F. A. to R. E., p. 33

one unified whole,"⁵³ and advocates that there should be one responsible planning body. This body would be composed of representatives of all organizations and age groups within the function of the educational work of the church.⁵⁴ The general planning board assumes "that Christian education must be included within the total interests and activities of a church."⁵⁵

Definite objectives to be achieved in the course of a year, or a period of years, and based on the needs of children, young people, and adults, should be projected. These objectives should be broad enough to include the whole of life, but sufficiently pointed to make effective work possible.⁵⁶

All regularly established groups, such as the workers' conference, the youth council, adult organizations, should formulate plans as early as is possible so that the board may evaluate these plans and put them into definite form.⁵⁷ Each individual council should meet monthly, or as often as seems wise, and should exercise supervision over the various programs being promoted for the respective age

⁵³ Vieth, op. cit., p. 142

⁵⁴ McKibben, F. M., Christian Education Through the Church, p. 48 (Afterwards cited as C. E. T. the C.)

⁵⁵ Vieth, op. cit., p. 103

⁵⁶ Cummings, op. cit., p. 65

⁵⁷ Loc. cit.

groups.⁵⁸ Cummings says, "The chief need will be to bring about, on the part of each group, a sense of fellowship in a larger program involving all groups and ages."⁵⁹

The organization should be looked upon primarily as a means of promoting fellowship among persons, helping them attain satisfying contacts with one another,⁶⁰ and to see to it "that persons have experiences that will result in desirable changes."⁶¹ Therefore, the functionalists seek a program of Christian education which will begin in the youngest child and "which may unify the constructive factors of growing experience into a stabilizing and energizing faith."⁶²

The ideal program must meet tests such as these:

(1) Provide for religious experiences involving the total learner; (2) Good balance, developing all talents of individuals; (3) Give increasing responsibility for execution of activities to the learner; (4) Have curriculum in the nature of joyous adventure of discovering truth for oneself; (5) Have course of experience through which the

⁵⁸ McKibben, C. E. T. the C., p. 51

⁵⁹ Cummings, op. cit., p. 70

⁶⁰ McLester, T. in the C. S., p. 99

⁶¹ Ibid., p. 16

⁶² Chave, A F. A. to R. E., p. 56

learner is led to stress the social aspect of religion and be intensely personal; (6) Offer a maximum of opportunity for group cooperation and learning of Christian qualities through experiences shared with others; (7) Conceive of activity-experiences as naturally related units of the fuller program of Christian education of the entire church; (8) Activities should have real objectives and practical value in building the kingdom of God; (9) The program should be filled with the positive aspects of the Christian life; (10) The curriculum should be rich in experiences of idealism.⁶³

The starting point in formulating such a Christian education program must quite naturally be the needs of the members and constituents of the church family; this statement should be remembered--for such a program is not formulated out of the needs of organization making up the machinery of the church.⁶⁴ If Christian educators are to co-operate most wisely in God's plans for growth they must discover how God has made life, and just what are life's needs and capacities at each stage of development. At each period of life there is spiritual work to be achieved, it can never be done so well at any other time.⁶⁵

⁶³ Shaver, op. cit., pp. 94-6

⁶⁴ Cummings, op. cit., p. 65

⁶⁵ Ibid., p. 80

G. H. Betts states that "the religious needs of the individual at any given stage of his development define the requirements to be placed upon the curriculum."⁶⁶

The program should be so constructed that the teacher will not be occupied with subject matter in itself but in its interaction with the learner's immediate needs and capacities.⁶⁷

Education has firmly established the principle that to be effective, teaching must be within the comprehension and interest of the pupil. It remains for the church to work out this principle in the light of its maintenance of the inclusive Christian fellowship.⁶⁸

Program building must be properly graded since each child has his own peculiar religious needs. He needs to feel that his teacher understands him, that she plans for him, that he has his own important place within the group.⁶⁹ God has graded life, our fundamental reason for grading of children comes from that truth. Grading is within our constitution--so very obvious are the differences between the young child, the youth, and the adult. These differences are noted in the physical size of each, the mental capacity

⁶⁶ Betts, op. cit., p. 260

⁶⁷ Dewey, D. and E., p. 215

⁶⁸ Vieth, op. cit., pp. 97-8

⁶⁹ Smither, op. cit., p. 74

of each, and even the spiritual discernment of each.⁷⁰

The growth of children is sometimes in rapid strides and again it is slow. Each child needs sufficient help that he may take the coming next step religiously for him.⁷¹

Lack of definite policies as to grouping in a church school can defeat many of the best efforts of teaching. Boys and girls, geared to well-integrated systems of grading in their public schools, are the first to sense laxity in their church leaders, where individuals are allowed to promote themselves at will and where no particular effort is made to place new pupils in the right groups.⁷²

Grading involves the pupils, lesson materials, worship, equipment to work with, and teachers.⁷³ Christian education must be graded in the fuller sense of offering to each child at each succeeding stage of his development the guidance in participating in living situations as will help him to make the changes within himself which will issue in his Christian character growth.⁷⁴

The main concern in program building is an adequate curriculum. It holds this position because all life is the curriculum. There is not one experience which fails to have

⁷⁰ Cummings, op. cit., pp. 79-80

⁷¹ Smither, op. cit., p. 16

⁷² Bowman, op. cit., pp. 57-8

⁷³ Cummings, op. cit., p. 80

⁷⁴ Bowman, op. cit., pp. 7-8

an influence upon the individual. Religion should be concerned with all phases of life, therefore most of life's experiences "may be thought of as the religious curriculum."⁷⁵ Since this is true, the curriculum must be thought of as an activity curriculum, having life itself for its subject matter.⁷⁶

The organizing principle of the curriculum is in the changing needs and experiences of the individual, and they include his relation to: (1) God, and Jesus; (2) Human society; (3) His place in the world's work; (4) The Church; (5) The continuous process of history; (6) The universe.⁷⁷ Therefore the functionalists see at the center of the curriculum the individual learner in vital relation to the great realities of God and of his fellowman.⁷⁸

The term 'person centered' is thus given a turn which does not thrust these great realities out toward the periphery of the curriculum but brings them in close to the person whose education and salvation are our great concern.⁷⁹

The curriculum should include at all age levels materials drawn from the best literature to illustrate

⁷⁵ Vieth, op. cit., p. 134

⁷⁶ Cummings, op. cit., p. 9

⁷⁷ Vieth, op. cit., pp. 145-46

⁷⁸ Ibid., pp. 146-47

⁷⁹ Loc. cit.

aspects of Christian living, to stimulate and guide the thinking and emotional response of the learner.⁸⁰

Illustrations of the Christian life may be drawn from all areas of life and all periods of history. "The pictures of good will and love must come from the home, play life, school situations, community enterprises, and even international relationships."⁸¹ The Bible when used should be truly graded; beginning with stories topically arranged, and as the learner's outlook grows, deal with whole periods, entire books, and at last the whole movement of the religious consciousness which the Bible reflects.⁸² E. L. Shaver says that "In a very real sense, then, future as well as past and present experience must enter into the curriculum of religious education."⁸³

If the statement is true that "The curriculum is ninety per cent teacher," then the first responsibility of a teaching church is to develop a consecrated and skilled staff of leaders.⁸⁴ When Christian education becomes more vital, when it is conceived of in terms of opportunity and

⁸⁰ Chave, A F. A. to R. E., p. 143

⁸¹ Chave, P. D. in C., p. 242

⁸² Coe, A S. T. of R. E., p. 114

⁸³ Shaver, op. cit., p. 17

⁸⁴ Smither, op. cit., p. 7

creativity, teachers with dynamic and resourceful personalities will be selected, for they will be capable of inspiring and guiding the young.⁸⁵

... planning to teach a session at church is planning for much, stimulating, and friendly group living and that teachers, including superintendent and other officers, work together. Purposes are kept clearly in mind, and the kind of environment in which ... children learn to grow as Christians is supplied. Responsibility and perseverance are encouraged, and individual personality problems are expected and met in ways that help personality to integrate increasingly around Christian values. The rich religious heritage of Christian people is used intrinsically; that is, it is woven in as a part of group living. The teacher studies, plans, works with other teachers, knows her children and their religious needs.⁸⁶

The functional approach urges all teachers to see their pupils as living, growing personalities; to understand their significant part as teacher in directing the growth of the learners.⁸⁷ At the very beginning, the teacher should help the children to think of her as a "friend and a member of the group who works in their class because she enjoys it. She does not have to tell them this, but only to live it."⁸⁸

⁸⁵ Bower, C. T. C. E., p. 186

⁸⁶ Smither, op. cit., p. 81

⁸⁷ McKibben, F. M., Improving Religious Education Through Supervision, p. 82 (Afterwards cited as I. R. E. T. S.)

⁸⁸ Henry, The S. C. At W. for C., p. 67

The teacher might well keep certain criteria in mind as she guides the learner: (1) The learner should be taken fully into the teacher's confidence; (2) Have the learner objectify his own experience and the experience of the group of which he is a member; (3) The selection should be non-selective so that it does not deal with few intense immediate interests to the neglect of others equally fundamental; (4) Have the learner see these situations and their issues in their relation; (5) Take account of the capacities, the experience of the learner.⁸⁹

The functionalists believe that personality can be molded into the Christian pattern if the learners can be guided into experiences which prove to be religiously and spiritually significant.⁹⁰

It is for this reason that in Christian education less concern is shown about transmitting or 'putting over' a lesson, and more concern is evidenced about the lesson as the medium for the developing of experiences that have religious significance.⁹¹

C. Worship Activities:

Worship activities, if conducted under the auspices of the functional approach, may be a great aid in personality

⁸⁹ Bower, C. T. C. E., pp. 77-8

⁹⁰ Paulsen, I. G., The Church School and Worship, p. 18

⁹¹ Loc. cit.

growth. It is agreed that the worship of God is the most characteristic act of the Church.⁹² I. G. Paulsen believes that wonder is as natural for a child as play, and worship for the child is as natural as the opening of a flower to the sun.⁹³ Paulsen is saying that worship is an inherent characteristic within human life.

Chave gives the functional position in the statement that "Worship is not an induced mystical hypnosis but a refined appreciation of supreme value and a commitment of life" to its realization.⁹⁴ Under such a definition it is found that:

Worship ... consists in bringing the problems, difficulties, temptations, aspirations, hopes, desires, into God's presence ... and there bringing the power of God, the wisdom of God, the will of God, to bear upon them.⁹⁵

Worship causes the individual to see not only himself in the light of God but also the whole world. Worship sees "all men as belonging to God, as possessing intrinsic rights of personality, as embraced in the scope of His will and purpose, made for an eternal destiny."⁹⁶

⁹² Vieth, op. cit., p. 92

⁹³ Paulsen, op. cit., p. 30

⁹⁴ Chave, A F. A. to R. E., p. 121

⁹⁵ Price, J. M., (General Editor) Introduction to Religious Education; Dobbins, G. S., "Training in Worship," p. 202

⁹⁶ Dobson, J. O., Worship, p. 180

Although worship is a natural impulse, its forms and expressions are to be learned by the individual. The teaching of both children and adults in the meaning and the forms of worship must become a major responsibility of the teaching program of the Church.⁹⁷

The growing person needs guidance in his learning and serving; and especially in learning how to worship God and to follow God's will.⁹⁸ This guidance comes when the Church becomes aware that worship is more than something to be "added to" the educational program and makes of worship a warm vital factor in the whole process.⁹⁹ The first step in guiding the child that he may come to know God is to "help him to learn what is good, learn it in the only way it can be learned, through expanding experience."¹⁰⁰

The functionalists believe that when the religious teaching and worship of the child is linked with his everyday experiences, worship will have more present reality and lasting effect.¹⁰¹ The child feels real prayer

⁹⁷ Vieth, op. cit., p. 93

⁹⁸ Bowman, op. cit., p. 8

⁹⁹ Loc. cit.

¹⁰⁰ Eakin and Eakin, op. cit., p. 8

¹⁰¹ Wilson, op. cit., p. 139

through the experiences which arouse aspirations and which demand decisions. Spoken prayers will have little worthwhile reality unless they are connected with such experiences.¹⁰² This being true, the functionalists are correct in stating that, "The child's worship must be his own and not a feeble imitation of adult worship imposed upon him from without."¹⁰³ Chave feels that every child "must attain a definite religious experience of his own that is energizing to himself."¹⁰⁴

In the light of a learner's experience, the religious educator should be concerned with certain principles in the guidance of his worship: (1) Have the child experience the beauties, wonders, possibilities of life in his own real world; (2) Help the child to reflect, to analyze situations, see things in relationship, to profit by what others have learned; (3) Help the child feel the value of worship periods in gaining meanings, discovering ability to solve problems; (4) Stimulate the child as he grows to explore life, to commit himself to significant tasks. When a child is helped in this way worship will be a means of giving vision and purpose, orientation, per-

¹⁰² Eakin and Eakin, op. cit., p. 25

¹⁰³ Wilson, op. cit., p. 117

¹⁰⁴ Chave, The Junior, pp. 151-52

spective and motivation.¹⁰⁵

Worship experiences for the child, within the church, should be the natural outgrowth of his class and departmental activity.¹⁰⁶

A sense of need of divine help in solving a problem or the completion of a high resolve should lead to prayer; a feeling of gratitude for a beautiful day should result in singing hymns of praise, with appropriate words of rejoicing from the psalms.¹⁰⁷

Departmental worship thus provides children of approximately the same age the opportunity for expression of their religious feelings in forms of their own experience, and in fellowship with one another.¹⁰⁸ True corporate worship for the learner comes through this process. Therefore, all the elements of worship must be selected with the worship needs and capacities of the child in mind.¹⁰⁹

How can the learner be guided in sensing the need of prayer? Chalmers makes a most important statement on this subject: "Anyone can teach a child to say a prayer, only one who believes in prayer can teach him to pray."¹¹⁰

¹⁰⁵ Chave, A F. A. to R. E., p. 121

¹⁰⁶ Cummings, op. cit., p. 87

¹⁰⁷ Loc. cit.

¹⁰⁸ Vieth, op. cit., pp. 92-3

¹⁰⁹ Cummings, op. cit., p. 87

¹¹⁰ Chalmers, op. cit., p. 103

Functionally speaking, the learner may be stimulated toward prayer through:

Happy fellowship with the family group, contact with persons of outstanding worth outside that group, talk with parent or teacher over an encouraging success or a discouraging failure affecting himself, his family, the nation, or humanity, experiences with nature's beauty and mystery and with the deep need of the less fortunate among our fellows--all these will serve as stimuli for prayer that has reality.¹¹¹

All the foregoing comments upon worship prove that services of worship need more thrilling recitals of heroic living, more stirring pictures of worthy achievements, more challenging portrayals of things that can be done.¹¹² In creating the atmosphere for better worship, the teacher would seek to discover the things that "naturally touch the child with joy or longing, tinged with awe. Beauty, especially of some natural object, is undoubtedly one of the greatest of these."¹¹³ Dorothy F. Wilson describes a condition and its effect upon the child which prevails in many churches:

If beauty provides such a stimulus to worship it is nothing short of tragedy that so many Sunday School buildings should be so ugly. I have seen children's services held in the dirty cellars under churches, the bare forms strewn with tattered hymnbooks and dirty Bibles, a few

¹¹¹ Eakin and Eakin, op. cit., p. 27

¹¹² Chave, A F. A. to R. E., p. 122

¹¹³ Wilson, op. cit., p. 119

atrocious coloured prints on the walls and over everything a pall of dust and gloom. For many children, all their ideas of God are centred round such a room.¹¹⁴

The functional approach advocates that religious educators, in regards to worship, be conscious that:

- (1) There is but one way to God, that way is by experience;
- (2) Experience of God is possible for every age in the terms of its own development;
- (3) The media of worship should be adapted to the stage of experience of the worshiper;
- (4) Worship is a matter for Christian economists to safeguard.¹¹⁵

How may functional worship aid in personality growth? There are seven ways, according to Coe: (1) Worship supplants fear, worry, with calm self-possession;

(2) Worship reminds the worshiper of central points of view it can promote in mental perspective, causing great and small things to take on right proportions;

(3) Worship includes a facing of the worshiper's faults, leading to repentance, amendment of conduct;

(4) Worship intensifies the worshiper's devotion to a cause, prevents hardships from assuming exaggerated importance;

(5) Worship saves the worshiper's goodness from over-strenuousness by making him realize how great God is, how small is man;

(6) Worship

¹¹⁴ Ibid., pp. 120-21

¹¹⁵ Price (Editor), Chapman, op. cit., pp. 120-21

humanizes the worshiper by fellowship with other worshipers;
 (7) Worship includes a continuous weighing of issues and results, also a sensitiveness to near needs in a changing world.¹¹⁶ In evaluating the personality benefits received from worship, Bower states that an individual "derives an inner peace which a distraught world cannot give and which it cannot take away, and through it he achieves poise in the presence of conflict and crisis."¹¹⁷

D. Study Activities:

Study activities, according to the functional method, stress the teacher-pupil process in terms of graded experiences and functional values which integrate personality. Stout claims that the aim of study is "not knowledge for its own sake but for its functional value in life."¹¹⁸ The purpose of study is not simply "to fill the pupils with information but to help them gain knowledge by practicing the teachings of the Bible,"¹¹⁹ and of wholesome life. Two principles are important in regards to study activities: (1) Religion should mean the best way

¹¹⁶ Coe, W. is C. E.?, pp. 122-23

¹¹⁷ Bower, C. and S. in E., p. 85

¹¹⁸ Stout, op. cit., p. 51

¹¹⁹ McLester, T. in the C. S., p. 109

of life for the learner and for others;¹²⁰ (2) The learner is brought into touch with God through his experience and instruction in Christian Society and through his devotion to ideals, and his attitude of dependence.¹²¹ The function of instruction, in the words of Coe, becomes this:

To assist the child to analyze the situations, purposes, and activities with which he has to do, so that impulsive goodness shall grow into a deliberate good will; so that the sphere of the good will shall be better and better understood; so that co-operation in social causes shall be organized on a wider and wider scale and with ever-increasing efficiency, and so that all the resources of a cultivated spirit may be known and made available for all.¹²²

The educational technique cannot be superior to the personality that administers it. Its processes demand intelligent guidance.¹²³ The functional approach has definite principles for the teacher of a study class:

(1) The teacher will remember that "he teaches more effectively by what he is than by what he says;"¹²⁴

(2) "One who teaches is likewise always learning;"¹²⁵

¹²⁰ Chave, P. D. in C., p. 244

¹²¹ Powell, op. cit., p. 215

¹²² Coe, A S. T. of R. E., p. 82

¹²³ Schorling, op. cit., pp. 98-9

¹²⁴ McLester, T. in the C. S., p. 149

¹²⁵ Henry, The S. C. At W. for C., p. 44

(3) "The teacher must patiently and reverently proceed at the rate of the children's development;"¹²⁶ (4) The teacher must know all that he can about a pupil;¹²⁷ (5) The teacher will observe the conduct of the learner for innumerable clues to his character;¹²⁸ (6) "The teacher needs both insight and knowledge so that he may be able to help persons realize what needs they have and how to meet them."¹²⁹

The teacher-pupil relations must be of the type that inspire the latter to come to the teacher with any problems and questions that may interest or disturb him.¹³⁰

Where the teacher's concern is for pupil activity-for-growth and for group atmosphere promoting such activity, the old tension between teacher and pupil is broken. No longer the traditional enemy of the child, the teacher assumes the role of guide and friend, interested-co-operator with the learner in common tasks.¹³¹

The force which urges the child on to fresh intellectual activity is curiosity. When no curiosity

¹²⁶ Smither, op. cit., p. 15

¹²⁷ Schorling, op. cit., p. 30

¹²⁸ Miller, Catherine A., Leading Youth to Abundant Life, p. 21

¹²⁹ McLester, T. in the C. S., pp. 114-15

¹³⁰ Slavson, S. R., Creative Group Education, p. 37 (Afterwards cited as C. G. E.)

¹³¹ Bowman, op. cit., p. 55

can be aroused in a new subject, all study in it will be futile.¹³² The pupil's readiness to learn will also depend upon his needs. Teaching cannot take place unless children want to learn, and when they do want to learn practically nothing can stop them. All genuine learning is self-education.¹³³ An illustration of the interest that children can show in a study activity is given by Wilson:

... one of their schoolfellows may meet with an accident ... he will be confined to bed for several weeks in a small house, without comforts, delicacies or many toys. Such a situation will naturally arouse the children's interest and sympathy, and present an excellent opportunity for a class-project, which will help the children to meet such situations in the future in a Christian spirit and with real Christian ability and effectiveness. ... They would probably suggest bringing toys for him, writing him a letter, making scrap-books for him, taking him flowers or fruit.¹³⁴

The project becomes most effective for knowledge in that it ties the ideal to the immediate interest of the children. The creation of new interests will grow out of immediate problems that face the children.¹³⁵ Teaching procedure should never become stereotyped. The teacher's purpose is to use the procedure that moves from the hearing of

¹³² Wilson, op. cit., p. 79

¹³³ Cantor, Nathaniel, Dynamics of Learning, p. 47

¹³⁴ Wilson, op. cit., pp. 136-37

¹³⁵ Price (Editor), Chapman, op. cit., p. 116

lessons to a leading into some adventure that is new and wonderful to the pupil.¹³⁶

Adults make two common mistakes when working with children: (1) They do not sufficiently respect the child's creative capacity for thought, feeling; (2) They use language outside the child's background of experience.¹³⁷ Gesell and Ilg give sound advice about the language adults use in the guidance of young children:

... there is a tendency to rely too much on the supposed magic of words. Sometimes the adult thinks, naively enough, that if the word is uttered loudly enough and often enough it will finally penetrate. Words do not penetrate. They only register; and what they register in the child's mind is often grotesquely different from what they were intended to convey. Words, however, have genuine power in the guidance of children when they are skillfully used and adapted to the contents and the tempo of the child's mind.¹³⁸

Rousseau felt that "this inattention from our part to the true meaning which the words have for the children, appears ... to be the cause of their first errors;"¹³⁹ and, after such errors appear to have been cured they still "influence their complete spirit for the rest of their life."¹⁴⁰

¹³⁶ Ibid., p. 106

¹³⁷ Paulsen, op. cit., p. 38

¹³⁸ Gesell, Ilg, I. and C. in the C. of T., p. 26

¹³⁹ Rousseau, op. cit., p. 58

¹⁴⁰ Loc. cit.

It is not enough for the child to learn through words. Nothing told to him in words will have full meaning until he has translated it into action.¹⁴¹ The very small child can have an idea of God, some experience of God, and understanding of right and wrong, of prayer. Yet the important thing is that it must be a child's idea or none at all.¹⁴²

Since words can be meaningless at times, the printed materials used must be of the child's understanding--the material should be written for the child and to the child.¹⁴³ Although a child uses words with limited associations, he will gradually gain larger meanings and he will correct misconceptions without any real conscious conflict, that is if adults do not confuse the child with an overload of abstract ideas of God. The child may feel a functioning concept without being scientifically accurate, or all-comprehensive.¹⁴⁴

The functionalists feel that the mainly effective factor in Christian education is found in the human

¹⁴¹ Dixon, op. cit., p. 17

¹⁴² Burrows, Millar, Bible Religion, p. 20

¹⁴³ Schorling, op. cit., p. 142

¹⁴⁴ Chave, P. D. in C., pp. 232-33

relations which accompany the teacher.¹⁴⁵ Teaching must take ancient history as a significant background, it must release persons in an interesting, a challenging world, that they may find and help create an increasingly satisfying way of life for all people.¹⁴⁶ Such teaching as this is rare. The fault that it is rare rests upon the local church and its leaders. The problem of what constitutes a curriculum and the relation of printed material to it has not been adequately faced.¹⁴⁷ The answer does not lie in more Bible study--the problem is to have its real values find their place in the lives of the pupils in their variety of experiences.¹⁴⁸

If the curriculum is fundamentally a course in Christian living, the Bible will be used at each turn of the child's experience in such a way as to help him with the particular problem that is then uppermost. ... teachers shall then select for the child, ... leaving unconsidered for the time anything in the Bible that does not feed the pupil's present need.¹⁴⁹

Vieth counsels that the use of a story found in the Bible can bring harm when used with pupils who are not yet ready

¹⁴⁵ Coe, W. is C. E.?, p. 58

¹⁴⁶ Chave, P. D. in C., p. 237

¹⁴⁷ Vieth, op. cit., p. 141

¹⁴⁸ Ibid., p. 83

¹⁴⁹ Coe, A S. T. of R. E., p. 114

to understand the full meaning.¹⁵⁰ "At no point is the application of the graded principle more essential than in the materials used as aids in the teaching-learning experience."¹⁵¹ The principle under consideration for graded units is that the basic experiences grow with expanding knowledge.¹⁵²

The study units are classed into three types: Uniform lessons undertake to cover the Bible in six years, they are material-centered;¹⁵³ Closely graded lessons provide a separate lesson for each grade, they seek to meet life needs and provide good materials; Group graded lessons are similar to the closely graded lessons in their emphasis on life needs, and are adapted to the use of departmental groups instead of classes.¹⁵⁴

From a religious standpoint, the justifiable use for the Bible is in its historical and developmental character.¹⁵⁵ The Bible "must take its place in the vast array of religious literature and ... prove its worth by

¹⁵⁰ Vieth, op. cit., p. 81

¹⁵¹ Cummings, op. cit., p. 82

¹⁵² Chave, A F. A. to R. E., p. 151

¹⁵³ Price (Editor), Tibbs, op. cit., p. 138

¹⁵⁴ Ibid., p. 139

¹⁵⁵ Chave, A F. A. to R. E., p. 113

the insights which it gives to intelligent and receptive minds."¹⁵⁶ Other sources are good for teaching purposes, as Vieth suggests:

Many historical characters who have lived since Bible times may be just as inspiring for Christian living ... For example, does not the inspiring story of Adoniram Judson, and others of the great missionary and social leaders, contain more value for Christian education than the account of the campaigns of Joshua? The God of history did not die with the completion of the canon of the Scripture.¹⁵⁷

Religious educators must feel free to draw illustrations from any source which can throw light upon the nature of our universe and human problems.¹⁵⁸

It is important to have a good working-view of the universe and its processes. It is more important to catch the spirit of Jesus in the search for the abundant life than to spend time in controversial discussions about His life and His teachings.¹⁵⁹ The teacher of today is interested in the social and personal development of the learner; today instruction is a means to an end--the acquisition of desirable attitudes, habits.¹⁶⁰

¹⁵⁶ Loc. cit.

¹⁵⁷ Vieth, op. cit., p. 84

¹⁵⁸ Chave, A F. A. to R. E., pp. 113-14

¹⁵⁹ Ibid., p. 14

¹⁶⁰ Schorling, op. cit., p. 89

The functionalists refer to study activities as a creative process "of shared experience on a level of exhilarating fellowship rather than to the mere transmission of facts."¹⁶¹ McLester claims that no "subject matter can function save as it enters into the present experience of persons."¹⁶² All learning becomes ultimately the product of experience, and the more personal the experience proves to be, the more impressive is the lesson.¹⁶³

Each person must test out for himself a given truth in order that he may learn that it is the truth for his own living. Only when it thus becomes a part of his experience will he actually know it in the highest sense of that term.¹⁶⁴

The obligation of the local church is to assist its pupils in facing and thinking through in constructive ways their problems which religious experience raises.¹⁶⁵ Many churches are failing in this important work because they fail to see the learner as a "living tree," instead they make of him a "Christmas tree." Vieth clarifies this thought:

He is like a tree which puts forth its leaves, blossoms, and fruit because of the inner life which is flowing through it, and not like a

¹⁶¹ Cummings, op. cit., p. 9

¹⁶² McLester, A. C. C., p. 124

¹⁶³ Shaver, op. cit., p. 150

¹⁶⁴ McLester, T. in the C. S., p. 109

¹⁶⁵ Bower, C. and S. in E., p. 81

Christmas tree, to which others fix tinsel, shiny balls, and lights which are not really its own and never will be.¹⁶⁶

Much of the church's "conventional moralizing is beating the empty air. ... it has no action-meaning, no living appeal, no dramatic force, its transmuting effect is negligible."¹⁶⁷ The stress on bare memorizing of lofty maxims of conduct will count for little. The Bible verse and other truths must make contact with the child's experience and give meaning, if they are to aid spiritually.¹⁶⁸

The church should see that the children have many opportunities to practice Christian living in experiences within the class groups. When they learn to live and work together in a friendly way they learn that which is more important than facts from books.¹⁶⁹ Every lesson should be an experience for the learner, actual participation in an activity.¹⁷⁰ Constant interchange of the experience of the classroom is needed with that of the laboratory of daily life, "where the real situations and activities

¹⁶⁶ Vieth, op. cit., pp. 74-5

¹⁶⁷ Allan, op. cit., p. 160

¹⁶⁸ Eakin and Eakin, op. cit., p. 62

¹⁶⁹ Henry, The S. C. At W. for C., p. 11

¹⁷⁰ McLester, A. C. C., p. 125

exist to make learning creative rather than purely academic."¹⁷¹

Class activity is needed when one accepts Shaver's definition of the lesson:

A real lesson is an event or experience which works a change in the life of ... pupils. It is so forceful that it reaches every fiber of their beings and is not merely an unrelated and unapplied bit of knowledge. It actually affects their emotions, their bones, muscles and sinews, their habits of action. There is no lesson learned unless a complete change of living has taken place.¹⁷²

The teacher must keep the experience of the student moving in the direction of what the expert already knows. Therefore, the teacher must know the subject matter and the characteristic needs and capacities of the learners.¹⁷³ Many problems come to the child as to the organization of his world, the consequences of various forms of behavior, and he needs help to build a consistent picture of an orderly, a dependable world, to develop social relationships that are religiously satisfying.¹⁷⁴ The teacher should bear in mind that if the learner is to be aided it is not the past experience altogether which will develop in him the Christian way of life, but also the present and living

¹⁷¹ Cummings, op. cit., p. 11

¹⁷² Shaver, op. cit., p. 132

¹⁷³ Dewey, D. and E., p. 216

¹⁷⁴ Chave, P. D. in C., p. 232

experiences of every day.¹⁷⁵

There is no inherent value in the Bible or other sacred scripture until the learner is able to enter into the social situations of olden times, to take the roles of the persons described, to feel the values they sought, and to understand their beliefs and practices.¹⁷⁶

Then the Bible takes its place in assisting in the promoting, illuminating, in extending Christian fellowship backward to Jesus and the prophets, and forward toward the fulfilling of the prophetic ideals.¹⁷⁷ "The teachings of Jesus and their implications help us to see how every experience may have religious value."¹⁷⁸ A child needs to have his mind and imagination flooded with concrete experiences out of which he can build a working philosophy.¹⁷⁹

Except as the child learns to see good not only in what gives him pleasure and makes him feel safe but also in what helps others to be happy and safe, and not only in obedience to rules but in beauty and harmony and consistency, except as this sort of learning is taking place in his experience he does not know God in any worthwhile sense, no matter what he may have been taught religiously.¹⁸⁰

¹⁷⁵ Shaver, op. cit., p. 17

¹⁷⁶ Chave, P. D. in C., p. 234

¹⁷⁷ Coe, A S. T. of R. E., p. 82

¹⁷⁸ Henry, The S. C. At W. for C., p. 51

¹⁷⁹ Chave, P. D. in C., p. 233

¹⁸⁰ Eakin and Eakin, op. cit., p. 9

The functional approach believes the task of the religious educator is not simply to teach certain religious truths in the various age groups until when the child is grown his knowledge will be complete, but rather it is to guide and help the growing experiences and understanding of the learner.¹⁸¹ Character is constantly in the making, it comes as a result of a series of acts, experiences. Christian character develops as the learner grows in his desire and ability to act in accord with the teachings of Jesus. It is well to remember that Christian character is never finished, it is always growing.¹⁸²

E. Service Activities:

Service activities are essential to the fulfilling of the church's obligation to personality growth. Through deeds of service the individual creates meaningful experiences which guide his life into a deeper and wider religious scope. The functionalists believe that "Personality is sacred, not from society, but to society. Therefore nothing over which the individual has control is to remain unshared."¹⁸³ Bowman says that "To be Christian one must serve. It might almost be said that the true Christian

¹⁸¹ Burrows, op. cit., p. 20

¹⁸² Henry, The S. C. At W. for C., p. 7

¹⁸³ Coe, A S. T. of R. E., p. 44

cannot help serving."¹⁸⁴

Christian service is the work done to cause God's will to be done in all human affairs. This service goes beyond charity, beyond community improvement--it endeavors to carry out the purposes of Jesus, that is to make for all an abundant life, peace, and good will among men.¹⁸⁵

The church and church school have only begun to take seriously this eagerness of students to express their creative talents in the forms of service and character building.¹⁸⁶ In many churches little attention is given to service. In some it has become largely a matter of routine observances of holiday seasons, of offerings at certain times for specific appeals.¹⁸⁷ "To some workers, service is still regarded somewhat as an 'Expressional activity' ... apart from the stream of learning and worshiping."¹⁸⁸ A church should not feel that its students are advancing religiously until they have found real opportunities for service.¹⁸⁹ This could be accomplished

¹⁸⁴ Bowman, op. cit., p. 115

¹⁸⁵ Moon, op. cit., p. 125

¹⁸⁶ Allan, op. cit., p. 185

¹⁸⁷ Bowman, op. cit., p. 115

¹⁸⁸ Loc. cit.

¹⁸⁹ DesJardines, op. cit., p. 132

if the church would stress that the units of learning used with the learner be guided by the teacher wherever possible out into specific service acts.¹⁹⁰ The teacher should be conscious that the nearer the learner can feel himself to the object of service, the greater the motive he will feel to render that service.¹⁹¹ Also that "learning about the needs of others is but theoretical until fired by the impulse to help in some way, somehow," and that "learning without serving is incomplete learning."¹⁹²

Learners need guidance in sharing. Certain principles for the religious educator to keep in mind in such guidance are: (1) The learner needs help in forming worthy purposes for his serving and giving; (2) The learner needs help in developing awareness and appreciations; (3) The learner needs help in forming regular habits of response; (4) The learner needs help in engaging in activities of serving and giving that are real to him at his level of growth;¹⁹³ (5) The service project should represent the free choice of the pupils who participate; (6) The plans for Christian service should take into account the

¹⁹⁰ Bowman, op. cit., p. 125

¹⁹¹ Ibid., p. 118

¹⁹² Ibid., p. 115

¹⁹³ Ibid., pp. 116-23

individual variations among the group.¹⁹⁴

Bowman states that "No more should service activities be adult planned and carried out by rote than should other activities of learning."¹⁹⁵ Under wise guidance the child can discover advantages in sharing with others, he can find meaningful contrasts between selfish and unselfish living.¹⁹⁶

It is futile to talk to a child of the loving heavenly Father and his spirit of good will and love unless he can be shown some concrete evidence of this spirit at work in his world.¹⁹⁷

Association of Christian service with Christian teaching should begin with the youngest child, progressively increasing as the child grows older. Such small projects as helping in arrangement and in worship will lead to inspirational activities of wider scope involving missionary giving, assistance in the work of the church, taking cheer to the sick in the community, and to creative handwork.¹⁹⁸

The particular service experience suitable for the local situation at a given time must be determined by the needs and interests dominant at that time. The most effective and most educative experiences are those which

¹⁹⁴ Moon, op. cit., pp. 132-34

¹⁹⁵ Bowman, op. cit., p. 125

¹⁹⁶ Chave, P. D. in C., p. 242

¹⁹⁷ Loc. cit.

¹⁹⁸ Cummings, op. cit., p. 92

are indigenous, not copied, and not imposed from without.¹⁹⁹

As far as any pupil finds satisfaction or what seems to him to be real life in such sharing, he experiences what is fundamental in the divine purpose--he has, to this extent, a Christian experience.²⁰⁰

The functionalist works on the theory that all experiences are religious when they are governed by the spirit of love--"love in its broadest sense of good will, justice, kindness, and the desire to contribute to the good of all concerned."²⁰¹ Chave advises that instead of measuring the individual's religiosity by his membership in and "loyalty to a static organization, let it be in the participating interest one shows in humanitarian causes, in social problems."²⁰²

Homes for the aged, orphanages, hospitals for the needy, convalescent homes, are all institutions with which children ... should be brought in contact. They should visit them and take part in the work of these institutions by giving some of their spare time as a free gift to those in need of human sympathy.²⁰³

There are two ways that a teacher may measure any

¹⁹⁹ Shaver, op. cit., p. 35

²⁰⁰ Coe, A S. T. of R. E., p. 81

²⁰¹ Moon, op. cit., p. 30

²⁰² Chave, A F. A. to R. E., p. 144

²⁰³ Tulpa, op. cit., p. 86

act of service: (1) The motives that prompt the act;
 (2) The results that come from participation in the act.²⁰⁴
 Bowman states emphatically that "It is the purpose back
 of the service activity that counts."²⁰⁵ Pupils should
 be encouraged to make their serving and giving a steady,
 regular, consistent, dependable process.²⁰⁶

Achievements that come through service activities,
 and which promote personality growth, are: (1) Through
 sharing in Christian work a knowledge of life, of how
 people live, is gained; (2) Pupils will have a feeling
 of being of worth in the world; (3) Pupils will learn to
 work co-operatively with others; (4) Pupils will learn to
 love those whom they serve; (5) Pupils will develop skills
 in social living that will make them valuable members of
 the church and of the community; (6) Pupils will have a
 growing sense of sharing in God's purposes and of fellow-
 ship with Him; (7) The experience of serving God and man
 will give meaning and vitality to the pupil's prayers and
 other worship experiences.²⁰⁷

²⁰⁴ Moon, op. cit., p. 127

²⁰⁵ Bowman, op. cit., p. 116

²⁰⁶ Ibid., p. 122

²⁰⁷ Moon, op. cit., pp. 126-27

F. Recreational Activities:

The functional approach advocates play or recreation as one of the influential means in personality development. It places recreation in the program of the Church for young and old as a natural means to spiritual growth. The functionalists believe that recreation is re-creation.²⁰⁸ Slavson defines recreation as not "what one does; it is rather the motive, attitude, and value of the doing to the individual that gives an activity a recreational significance."²⁰⁹ Therefore, "Recreation is dependent upon the spirit with which we enter into any activity of experience."²¹⁰

All recreational activities can become experiences in Christian living when they are entered into with purposes that are Christian and when the relationships are within the realm of Christian ideals.²¹¹ The Church recognizes the value of persons working together, yet may not recognize the value of persons playing together.²¹²

The great majority of churches feel no responsibility for the recreation of its members beyond the

²⁰⁸ Ibid., p. 111

²⁰⁹ Slavson, R. and the T. P., p. 2

²¹⁰ Moon, op. cit., p. 111

²¹¹ Ibid., pp. 121-22

²¹² McLester, T. in the C. S., p. 138

condemnation of certain forms; they are content to leave recreation to other agencies. This is largely due to misunderstanding of the nature and value of play and of its significance for character development.²¹³

Shaver states that if the Church wants Jesus' way of life to make its rightful appeal, the Church must give a larger place to recreational activities.²¹⁴ The Church needs this one truth: "Character is not only tested by play, but it is largely made during play."²¹⁵ Bowman states that "Self-control, co-operation, courtesy, tolerance, forbearance, comradeship, fair play--these are but a few of the expansive social qualities which play can help to foster."²¹⁶ The Church must discover the unity of play with education in religion if the Church aims to secure control of the whole child.²¹⁷

That which is to be included in the church program of recreation will depend upon the needs of the group to be served.²¹⁸ Church workers should study the total recreational needs of the boys and girls in the light of

²¹³ Moon, op. cit., p. 111

²¹⁴ Shaver, op. cit., p. 65

²¹⁵ Price, J. M., (General Editor) Introduction to Religious Education; Maston, T. B., "Recreational Activities," p. 419

²¹⁶ Bowman, op. cit., p. 128

²¹⁷ Coe, E. in R. and M., p. 145

²¹⁸ Moon, op. cit., p. 122

what the home, school, and community provide.²¹⁹ In general terms Slavson gives the underlying principle to be kept in mind when building a recreational program: "For recreation to be of greatest value, it must be flexible so as to meet individual needs."²²⁰

The functional approach, in planning for recreational experiences, advocates that the church give a large place to activities which provide for cooperation rather than to those which call for competition; to activities which enlist all the members of the group rather than to those which make use of the talents and abilities of a select few; to activities which cause the individuals to feel themselves related in spirit and movement with large groups.²²¹ Recreational planners should distinguish between games of rivalry and those of competition--those of competition should be eliminated because of harmful influences which they promote.

Rivalry aims to outshine one's opponent, while competition seeks to destroy him. In rivalry, the game is the end in itself; while in competition more remote objectives are sought, such as possession and self-aggrandizement. Rivals can be friends, but competitors seldom are.²²²

²¹⁹ Bowman, op. cit., p. 130

²²⁰ Slavson, R. and the T. P., p. 49

²²¹ Moon, op. cit., p. 118

²²² Slavson, R. and the T. P., p. 91

Recreational planning in the church may take one of two forms: (1) It may be planned mostly as an extra part of the total educational program, consisting of spasmodic events; (2) It may be considered a vital part of the total educational program, with all workers accepting it as a part of their total task.²²³ For the sake of personality growth, recreation must be planned "with the same foresight, care, and consecration as planning for worship or study."²²⁴ Thus it should be understood by all Christian educators that in so far as is possible the recreational program should be planned as a part of the total program of the church.²²⁵

In planning the recreational program, the church may well keep in mind such principles as these: (1) The activities should be of the variety that invite all individuals to participate; (2) The program should consist of many forms of recreation so that it will be well balanced; (3) In the program there should be opportunity for the individuals to take responsibility; (4) In the program there should be an ever increasing place for the service motive; (5) The program should lead in projects

²²³ Bowman, op. cit., p. 129

²²⁴ Loc. cit.

²²⁵ Miller, Catherine A., op. cit., p. 203

of opposition to undesirable types of recreation; (6) The program should watch for opportunities to teach lessons as they are suggested by events in the recreation; (7) The quality of all activities must be thoroughly Christian; (8) The meaning and purpose of recreation from the Christian way of life should become increasingly clear.²²⁶

A major reason why recreational projects are needed within the church is that only through actual practice of Christianity in types of mental and physical recreation can character be developed.²²⁷ McLester, realizing that character growth is aided by play, says that the church is not fulfilling its function unless it furnishes "opportunity for and guidance in recreation by sponsoring group games, parties of various sorts, and other types of wholesome play."²²⁸

This does not mean constant frivolity and foolishness, but having fun together binds persons to one another and promotes sympathy and understanding.²²⁹

Recreation also aids the church by being an excellent detector of a child's interests which may be developed, and needs which may be cared for through other phases of

²²⁶ Shaver, op. cit., pp. 72-4

²²⁷ Ibid., p. 66

²²⁸ McLester, T. in the C. S., p. 139

²²⁹ Loc. cit.

the educational program.²³⁰

Adult guidance of recreation is needed when the children have not learned to cooperate; yet, it must be kept in mind that too much guidance and supervision tends to rob the individual of his chance to learn the way to win desirable status with his companions.²³¹ Guided recreation should be as free and spontaneous as the group will allow. If the group is dominated by adults it becomes an abnormal group.

The church may find it profitable to major in such areas of recreational interests as: (1) Counseling with parents about assisting children in choosing best activities of interest; (2) Promote outdoor events; (3) Provide times for simple crafts, reading, playing records on a phonograph; (4) Promote informal singing and dramatizations; (5) Promote creative writing, development of other talents; (6) Plan occasions of fun for those who cannot plan them.²³²

Of the small child and the worth of play in his life, Mary Edna Lloyd speaks for the nursery child:

Play is the most important teaching method with nursery class children because of the opportunities

²³⁰ Miller, Catherine A., op. cit., p. 204

²³¹ McLester, T. in the C. S., p. 139

²³² Bowman, op. cit., pp. 134-35

afforded to help him gain wide experience, social development, physical skills, and emotional control.²³³

Informality in the play of the nursery child is most important to the individual. Interest centers, toys, and other teaching equipment should be arranged to invite the child's attention upon entrance into the classroom. The child will select those toys he desires to use, although the teacher may encourage his choice. The teacher will need to redirect certain types of play that may be harmful to the child or to other children.²³⁴ The teacher of older children, in guiding the lesson experience, would do well to encourage the children to "act out a story in spontaneous play, entering into the activity naturally and realistically and speaking their parts without rehearsal."²³⁵

Children's recreational activities cover a wide range of hobby interests, creative literary expression, constructive work, field trips; hikes and tours may be combined with study activities; the accomplishment of a service project can become a form of fun.²³⁶

²³³ Lloyd, op. cit., p. 196

²³⁴ Loc. cit.

²³⁵ McLester, T. in the C. S., p. 142

²³⁶ Bowman, op. cit., p. 134

All recreational experiences have for the individual a direct learning and a marginal learning. When the boy plays the game of baseball, his direct learnings are the rules of the game, the development of skills; the marginal learnings may include the forgetting of selfish interest, sense of unity with the team, spirit of co-operation, dependability to carry his share of the responsibility, patience, perseverance, self-control, courtesy, power to accept defeat with good spirit, power to accept victory with consideration for feelings of others.²³⁷ These marginal learnings are spiritual and character building. F. M. McKibben is of the belief that recreation can teach lasting lessons:

Ideals of fair play, good sportsmanship, co-operation and team play, self-control, and the like, can often be more firmly established in the life through social recreation than through any other type of training.²³⁸

The Christian educator should feel that planned recreation is reaching its goal, making good its purpose, when children learn how to have a good time without depending upon equipment presented to them, when they make their own equipment, and when they can be satisfied with little. Such a group will never be without ideas,

²³⁷ Moon, op. cit., p. 112

²³⁸ McKibben, I. R. E. T. S., p. 168

never without satisfying outlets for creative expressions.²³⁹ Creative play is by far the greatest personality producing agency.

Sharing in play experiences develops the sense of fellowship and the feeling of group solidarity, which leads to the development of common ideals and purposes.²⁴⁰ Recreation contributes to the Christian character growth of individuals, in specific areas of leisure-time and play interests, and helps the learner to live more abundantly as a Christian.²⁴¹ The church needs to aid its members in selecting those types of recreation which expand the personality, which release tension, and which fulfil the natural desire for activity.²⁴² "It is wise for persons of all ages to become interested in making things, thus promoting mental balance and emotional stability."²⁴³

Everyone should widen the scope of his recreational interests so that each one may serve as 'a door into something beyond itself.' Thus he may develop a fund of resources that he can always draw on, and that will offer him a means for self-expression.²⁴⁴

²³⁹ Bowman, op. cit., p. 136

²⁴⁰ Moon, op. cit., p. 121

²⁴¹ Bowman, op. cit., p. 127

²⁴² McLester, T. in the C. S., p. 139

²⁴³ Ibid., p. 140

²⁴⁴ Ibid., p. 139

G. Church-Home Activities:

One of the main concerns of the functional approach is the establishment of an interaction between the Church and the home. The functionalist believes that personality cannot be adequately guided without this unity. The child's religious life is a part of his whole experience; it is not a phase that can be set to the side and developed in a certain place such as the church school.²⁴⁵ For the church to find satisfaction in its Christian education program, the home must become a purposefully teaching arm of the church.²⁴⁶ It is felt that the home has not been given the guidance it needs to become a basic institution of Christian education. Constructive help must be given to parents that they may know what they should do and how to do it. This is a service which the church can and must render to parents.²⁴⁷ Christianity is found to be practical for the home; it can be more effectively applied in homes of the nation if the church will adopt the Christianizing of the home as one of its major objectives.²⁴⁸ Cummings

²⁴⁵ Smither, op. cit., p. 22

²⁴⁶ Fallaw, op. cit., p. 24

²⁴⁷ Vieth, op. cit., pp. 183-84

²⁴⁸ Miller, M. C., op. cit., p. 136

makes an impressive statement regarding this issue:

The church must increasingly bend its efforts to restore to the home its responsibility for Christian education. There must be a shift in emphasis from religion institutionalized in a church building to religion taught and practiced in the home.²⁴⁹

Sherrill adds emphasis by stating: "If the family is the first school of religion, the church in turn should be a school for the family."²⁵⁰

To inspire children to live by the Christian faith, to give meaning to their religion, means that the parents of these children must live and act by the Christian faith. It is of immediate necessity that the home and church work together, the former being the place of greater opportunity, leaving the church to give guidance and support.²⁵¹ Within the home each individual "should stimulate the other, and children should reflect the serious interest of persons involved in great human problems ..."²⁵² The place of significance which the home holds is increasingly becoming recognized by Christian educational programs of churches. It is a mistake that the home was ever left out of consideration--the

²⁴⁹ Cummings, op. cit., p. 97

²⁵⁰ Sherrill, L. J., Family and Church, p. 161
(Afterwards cited as F. and C.)

²⁵¹ Chave, P. D. in C., pp. 246-47

²⁵² Loc. cit.

functionalists feel it highly encouraging that churches are coming back to placing the home in its proper place in the process of Christian education.²⁵³

The functional approach advocates that education for family life assume an equal place with education for the church, for church school leaders; that resources for Christian education for the family be of the same concern as that of church-centered religious education; that the local church in its planning include the family when making provision for the total program.²⁵⁴

Truths which link the church and home, and which should be constantly before any planning board of a church, are: (1) The church should be the mediator of the Christian faith to the home, must guide in the work of Christian nurture; (2) The church will have homes represented in its body which are not Christian and therefore incapable of guiding in Christian nurture; (3) The church must realize that the task of Christian teaching is sufficiently great to require the effort of both church and home; (4) The church assumes rightly the belief that no matter how effective the home teaching may be, members of the family need the fellowship that comes from learning the Christian

²⁵³ Vieth, op. cit., p. 139

²⁵⁴ Ibid., p. 187

way of life in a larger social group; (5) The church and the home are partners in the teaching and nurturing of young life.²⁵⁵

The functionalists believe that "in the expanded program of religious education, homes and family living may be transformed."²⁵⁶ There is one important service which any church can render to children if it has as many as one leader, and that leader is wise, Christian, able to win the confidence of a child--and that service is to help children in their personal problems.²⁵⁷ Yet, the church leader must be aware that unless the child enjoys a life within the home which will give further meaning to his church experiences, then the latter experiences will be vague and ineffective.²⁵⁸ "Children are more likely to copy the ideas and attitudes and conduct of their parents than of any other persons."²⁵⁹ The teacher must use the best classroom practices, and must know the homes of her pupils, also the types of community influences

²⁵⁵ Ibid., p. 110

²⁵⁶ Chave, A F. A. to R. E., p. 138

²⁵⁷ Eakin and Eakin, op. cit., p. 90

²⁵⁸ Smither, op. cit., p. 9

²⁵⁹ McLester, T. in the C. S., p. 77

which are pressing in on persons of all ages.²⁶⁰ There are parents who feel that they can be religious enough without taking any part in the church, and yet show by their actions that they feel they should send their children to church school.²⁶¹ The thesis of the functionalists in regards to the family is that the family unit must be incorporated in any satisfactory program of Christian education.²⁶²

H. Church-Community Activities:

The community furnishes the learner with many of the experiences which affect his personality growth, and for that reason the functional approach insists on a close unity between the church and the community. Through this unity, experiences can be more adequately guided into wholesome relationships.

The outgrowth of researches in anthropology and ethnology and in the history, philosophy, and psychology of religion has been an unmistakable trend in the direction of seeing religion as a phase of culture operating within the area of man's valuational experience.²⁶³

Modern society has thousands of varied social groupings that

²⁶⁰ Ibid., p. 7

²⁶¹ Eakin and Eakin, op. cit., p. 68

²⁶² Fallaw, op. cit., p. 3

²⁶³ Bower, C. and S. in E., p. 9

involve every kind of function, yet all of these are interdependent, and the same person may belong to many of these organizations. When a baby is born he is a member of a family, neighborhood, community, state, nation, a world. The same baby may be enrolled in the church school, the clinic, a bank, and perhaps registered for a college. To what extent he may become active in any of these groups depends upon his growth and his changing physical and social factors.²⁶⁴

The theory underlying our functional religious approach is that all these have possibilities of positive or negative spiritual influence and that we should cease thinking of religious education as being primarily a church function. To the degree that any co-operative fellowship lifts life above the animal and mechanistic level, gives it significance in a universal scheme of growing values, stirs purposes toward maximum fulfilment, and fortifies spiritual outreach of any kind such as we are describing in this functional analysis, the ends of religion are being attained.²⁶⁵

The community and the home have tended to shift their responsibility for the Christian guidance of children upon the church school. Society is of such complex organization that no one agency can accept all the responsibility. The church has failed each time it has tried to carry the whole of the program. While the center of the system should and must remain within the church, still it

²⁶⁴ Chave, A F. A. to R. E., p. 82

²⁶⁵ Ibid., pp. 82-3

is the home, the school, and other institutions of the community which must co-operate and each fulfil its own obligation to each child.²⁶⁶ "Surely, it is folly to think that even the best church school teaching alone will produce Christian character."²⁶⁷

Every person who takes a comprehensive view of existing religious conditions within his community and finds they could be improved should immediately assume his share of the responsibility for bringing about such changes.²⁶⁸ When adults enter into challenging projects for the community and give children a share in them, then the church will be able to find the adequate leadership it so badly needs. In the past children have been trained in a more or less inactive Christian way of life--as adults they are results of that training.²⁶⁹ At the time when church leaders of a community become aroused about problems of spiritual illiteracy and when they come to feel the loss which is sustained by countless numbers of children and which is reflected in aspects of community life, as the result of the church's inadequate educational program,

²⁶⁶ Chave, The Junior, pp. 150-51

²⁶⁷ Vieth, op. cit., p. 172

²⁶⁸ Miller, M. C., op. cit., p. 90

²⁶⁹ Smither, op. cit., p. 138

then these church leaders will begin to search for new agencies for teaching religion.²⁷⁰ Upon calling the matter to his attention, "the average citizen is ready to admit that the training of children in religion is a matter that is worthy of his careful consideration."²⁷¹

It is the duty of Christians to see that the community comprises the best sorts of influences on all children, as well as on those of all ages.²⁷² The religious leader may often find opportunities to influence attitudes and interests of children by leading them in the participation of community affairs.²⁷³

The radio, press, pulpit, forum, public school assembly, clubs, church school and other organizations, all offer opportunities for discussing principles, stimulating creative interaction of minds on important problems, and promoting a spirit of friendliness and hopefulness in which constructive changes can be made to advantage.²⁷⁴

Credit should be given to various constructive forces within the community, such as the public health service, playgrounds and parks, recreation centers, Boy Scout troops, the Y. M. C. A., the Y. W. C. A. The church

²⁷⁰ Miller, M. C., op. cit., p. 38

²⁷¹ Ibid., p. 33

²⁷² McLester, T. in the C. S., p. 94

²⁷³ Chave, A F. A. to R. E., p. 124

²⁷⁴ Loc. cit.

in its Christian education program should co-operate in all possible ways with these agencies and institutions.²⁷⁵ "A church should exemplify the social spirit of a community, focusing its strongest light on the welfare of growing persons."²⁷⁶

As has been revealed, the functional approach has within church activities outstanding possibilities in guiding personality growth toward the wholesome, integrated, functional whole. It is believed that this chapter has proven the fact that if the church is to fulfill its mission in advancing Christian personality growth, it must become functional in its approach. It must become functional because this is the only method natural to the learner.

²⁷⁵ McLester, T. in the C. S., p. 77

²⁷⁶ Chave, P. D. in C., p. 336

CHAPTER VI

THE FUNCTIONAL APPROACH IN PERSONALITY GROWTH
IN COMMUNITY ACTIVITIES

The functional approach, sustaining the theory that personality growth is the result of meaningful experiences, and, that these experiences come from the total environment of the learner, includes community activities as a functional area.

A. Introduction:

The child's education is not confined to the formal school, public or religious, or to the home. All that enters into the child's life educates.¹ Such other forces that may educate are "the news of the daily press, the advertisements on the way to and from school, the informal face-to-face groups that form and dissolve on the street, the movies, the subtle 'atmosphere' of the community."² The community spirit does much to bring lasting effect upon the child:

Its pattern ideas, its dominant interests, its attitudes, the whole complex of stimuli--all of these have educational significance of the most

¹ Bower, W. C., Religious Education in the Modern Church, p. 204 (Afterwards cited as R. E. in the M. C.)

² Loc. cit.

far-reaching import. These are the subtle pressures that continuously and often quite unconsciously impinge upon the growing person with profound conditioning effect.³

The kingdom of God actualised in the many and varied forms of community life will stir the learner to action and will awaken his consciousness of Christian principles as they work in the lives of people.⁴ Bower asserts that a democratic community affords the best means for adequate personality development:

Democratic control is the product of the interaction of the individual and the group, through sharing of understanding, ... of values, ... of purposes, ... participation in collective action. Such sharing not only makes room for the development of personality ... but, through the socialization of such highly developed persons, a coherent and effective social organization. Thus in the democratic experiment the highest interests of the individual and the highest interests of the social group fuse into a larger, richer, more meaningful total experience.⁵

The qualities of mind, attitudes, motives, the techniques of democratic living can be brought about only through actual and responsible participation of growing persons to their full capacity in relations and functions of democratic living.⁶ "Vital democracy is not conformity to a set pattern of ideas or practices but rather free co-operative thinking

³ Ibid., p. 203

⁴ Coe, E. in R. and M., p. 167

⁵ Bower, C. T. C. E., p. 32

⁶ Ibid., p. 33

and experimenting."⁷ Such living of community life shapes the mind and the character of the child far more than any verbal teaching.⁸ The community could do much for character education by placing children and youth on their initiative, encourage them to conduct their own courts of honor, school traffic courts, public welfare committees, community chests, awards for heroism and public service.⁹ Such a practice puts individuals into a group relationship which is essential for personality growth. DesJardins says that "Group life is an amazingly important factor in the development of wholesome personality."¹⁰

The social psychologists recognize that one of the most determinative influences in the formation of a child's personality is the role which he assumes within his social group.¹¹ Slavson defines a group as:

... an aggregation of three or more persons in an informal face-to-face relation where there is direct and dynamic interaction among the individuals comprising it, and as a result the personality of each member is fundamentally modified.¹²

⁷ Chave, A F. A. to R. E., p. 94

⁸ Moon, op. cit., p. 26

⁹ Allan, op. cit., p. 160

¹⁰ DesJardins, op. cit., p. 24

¹¹ Bower, C. and S. in E., p. 85

¹² Slavson, S. R., An Introduction to Group Therapy, p. 2
(Afterwards cited as An I. to G. T.)

The quality of the relationships practiced by members of the group leaves an impress that lasts long after mere words have been spoken.¹³ "That impress is woven into the very nerve fibres, habit patterns, mental responses, attitudes, motives."¹⁴ As the child shares in the thoughts and the actions of others, the interesting possibilities of daily living unfold, and the child sees the consequences of his behavior in new perspective.¹⁵ The healthy personality will experience in group associations an expansion of ever wider and larger numbers of persons; whenever this does not occur the personality can be judged to be defective.¹⁶

... the individual who makes and sustains these contacts naturally and easily, who knows how to relate himself properly and helpfully to the group, who possesses skills in association and leadership among others, has acquired social grace and ability that constitute one of the most coveted means of enjoying life.¹⁷

Group contacts are made creative when there exists a quality which Slavson calls "unconditional love." Such a quality creates a permissive environment which removes the "anxiety-

¹³ Bowman, op. cit., p. 34

¹⁴ Loc. cit.

¹⁵ Chave, A F. A. to R. E., p. 64

¹⁶ Slavson, An I. to G. T., p. 1

¹⁷ McKibben, I. R. E. T. S., pp. 165-66

producing super-ego" and thus releases the individual that he may act out his impulses.¹⁸

There is an art in the making and keeping of friends that can be learned if time, thought and unselfish effort is given to achieving this art in its finest forms. The little child needs help in understanding other children, in discovering things they can do together and ways they can serve one another. Plans for the stimulation and the maturing of real friendships require community co-operation, a consideration of all group activities, and, an improvement of conditions so that they will promote free and full growth of co-operating friendliness.¹⁹ Bower states that it is at the "point of their functional relation to the community that education, religion, and the relation of church and state find their common rootage in the common life."²⁰

The future for the child can be made better than the past if the individuals responsible for community affairs will concern themselves sufficiently with the task of "re-creating it with the greatest enthusiasm and the most generous co-operation possible to us as free individuals."²¹

¹⁸ Slavson, An I. to G. T., pp. 6-7

¹⁹ Chave, A F. A. to R. E., pp. 84-5

²⁰ Bower, C. and S. in E., p. 56

²¹ Allan, op. cit., p. 175

Co-operative working relations among individuals, and within groups, are the achievement that comes through consideration and mutual appreciation.²² When the needs of children in a community are met, it is the result of co-operation on the part of the home, the school, the church, and all other welfare agencies within the community.²³

A well-planned co-operative program of activities should be the rule in every community, based upon a careful survey of the needs of the people, young and old. The overhead organizations should function as clearing houses to aid in building flexible programs and should extend the influences of local groups, uniting them in national and international movements.²⁴

Churches must show a closer co-operation among each other if young life is to be impressed with the central place of religion and the real nature of Christian goals.²⁵ In the consideration of agencies and movements within the community which further co-operative fellowship, there is need to evaluate the purposes, the programs, and the general spirit of such groups.²⁶ Chave sums up the worth of community activities: "To the degree that community forces work together intelligently, with respect for children and youth

²² Moon, op. cit., p. 38

²³ Eakin and Eakin, op. cit., p. 111

²⁴ Chave, P. D. in C., p. 248

²⁵ Ibid., p. 247

²⁶ Chave, A F. A. to R. E., pp. 88-9

in their midst, they are proving the progress of civilization."²⁷

B. Public School Activities:

Many hours of the learner's life are spent within the influence and guidance of the public school. He has numerous experiences within this extended social group which affect his personality growth. The functionalists reason that if the learner realizes himself through his experiences, "it is clear that every experience which a growing person has is in one way or another directly involved in his education."²⁸ The problem of the public school then becomes that of securing the "most fruitful organization of personal and social experience for educational ends."²⁹

Education is a social process for it takes place while the learner is in fellowship with others. It is concerned not with only the intellect of the child but with all that makes up his life, his habits, feelings, attitudes, purposes.³⁰ Experience has proved that when the child has the opportunity of entering into physical activities that

²⁷ Chave, P. D. in C., p. 329

²⁸ Bower, C. T. C. E., p. 174

²⁹ Loc. cit.

³⁰ Powell, op. cit., p. 10

bring his natural impulses into play, attendance at school is a joy to him; also, management is easier, and learning comes with ease.³¹

The public school must set itself at the center of life and assume the responsibility of guiding the learner to see and to understand and appreciate life as a whole.³² The functionalists insist on three principles that must undergird the public school education: (1) "... that every girl and boy is educable;"³³ (2) "... that unacceptable behavior can be changed, and that desirable and effective action can be evoked."³⁴ (3) That the educator give guidance that will inspire the pupils to "master things and actions as well as words and rules."³⁵ These principles are important because children are too customarily thought of as acquiring knowledge much as the theoretical spectator, with minds that appropriate knowledge by direct energy of the intellect.³⁶ "The very word pupil has almost come to

³¹ Dewey, D. and E., p. 228

³² Bower, C. T. C. E., pp. 163-64

³³ (American Council on Education) The Staff of the Division on Child Development and Teacher Personnel, Helping Teachers Understand Children, p. 8

³⁴ Loc. cit.

³⁵ The Childrens Foundation, op. cit., p. 405

³⁶ Dewey, D. and E., p. 164

mean one who is engaged not in having fruitful experiences but in absorbing knowledge directly."³⁷ Such stress upon theoretical speculation separates instruction from life.

... it is obvious that the school cannot be set up as an institution apart from life to which immature persons go to be 'educated,' after which they will return to real life to put into operation what they have 'learned.'³⁸

As a social institution, the function of the public school is to assist children in organizing their experiences so that they may achieve intelligent and effective personalities which may function in a coherent and an effective society.³⁹ L. V. Tulpa likens the public school unto a community where the children come together with their individual and common needs.⁴⁰ Then for the school to be effective in its guidance of the child's needs, it must be set up as a laboratory, dealing with life itself as it goes on in the personal experiences of the learners and in activities of environing society.⁴¹

Samplings from every area of experience where the fundamental issues of living are involved will be brought in for analysis and assessment.

³⁷ Loc. cit.

³⁸ Bower, C. T. C. E., p. 175

³⁹ Ibid., pp. 174-75

⁴⁰ Tulpa, op. cit., pp. 58-9

⁴¹ Bower, C. T. C. E., p. 175

Abundant opportunity will be offered for experiments in living, undertaken, carried through, and judged under the guidance of the school.⁴²

The place of the teacher in this community of learning is that of a responsible member of the learning group. He should think in terms of what contribution he can bring to the co-operative enterprise from his expert knowledge, his experience, his counsel.⁴³ As a leader of a community of learning, the functions of the teacher are fourfold: (1) He will be an inspirer; (2) He will help the group in organizing its learning enterprise in a fruitful way; (3) He will be a guide in assisting the group in co-ordinating purposes and resources; (4) He will give freely of technical counseling to pupils.⁴⁴ In all guidance of pupils, the teacher needs to remember that "nothing can be forced upon them or into them. To overlook this fact means to distort and pervert human nature."⁴⁵

Public schools must have freedom under guidance: freedom of expression and opportunity for bodily activity. If the school chooses the policy of curtailing free inquiry they fail in the true purpose of education, they alienate

⁴² Loc. cit.

⁴³ Ibid., p. 183

⁴⁴ Ibid., pp. 184-85

⁴⁵ Dewey, D. and E., p. 31

the most promising of its young life. The functionalists believe that education deals with vital and progressive manifestations of life, that education cannot impose artificial boundaries upon life.⁴⁶

If children are in positions where some kind of bodily movement is impossible, their limbs ache, they grow restless and miserable, and their whole being cries out for freedom.⁴⁷

This is not to say that unrestrained activity is to be permitted at all times--it is to say that children need opportunity for free bodily movement and guidance in learning to use these powers in the most helpful ways.⁴⁸

The public school has the common fault of ignoring the fact that all children do not come into the classroom daily with equal readiness for learning.⁴⁹

Rejected or neglected children, overprotected children, and jealous children carry home-derived pre-occupations to school with them. Other children worry over family quarrels or illnesses, are cowed by punishments received at home, or are simply tired out from home duties.⁵⁰

An encouraging fact noted by functionalists is that teachers are becoming aware of the value of information they may

⁴⁶ Slavson, C. G. E., p. 56

⁴⁷ Skinner, op. cit., p. 12

⁴⁸ Loc. cit.

⁴⁹ (American Council on Education) The Staff of the Division on Child Development and Teacher Personnel, op. cit., p. 377

⁵⁰ Loc. cit.

learn through home visits of their pupils and of the advantages gained by working closely with the parents of their pupils.⁵¹ This means a more accurate knowledge of understanding the learner and his readiness for learning.

Discipline is always an important issue in the public school. Raleigh Schorling gives the specifications of constructive discipline:

1. It must be based on 'do' rather than 'don't'.
2. It must involve a high degree of participation.
3. It must be based on cooperation.
4. It must seek social consciousness.
5. It must be idealistic.
6. It must be primarily concerned with changes in pupils.⁵²

The functional approach sees religious leaders seeking a more realistic understanding of education, educators seeking a more mature understanding of religion, and thereby making it possible for a new democratic education to be built which will preserve the best in religion, will fortify democracy, and will give to growing young life tools with which to construct Christian personalities superior to any of those of past generations.⁵³ The functionalists believe their method is this new education which integrates religion into general education because sectarianism is replaced with

⁵¹ Loc. cit.

⁵² Schorling, op. cit., pp. 55-6

⁵³ Williams, op. cit., p. 197

attention focused upon the spiritual values and relationships of daily experiences in living.⁵⁴ The functionalist feels that he cannot distinguish sharply between that which is "religious" and that which is "secular" education as long as it is developing wholesome personality. Religion takes all life for its province, and likewise does Christian education.⁵⁵ The functional approach makes it possible for the "school to be a real nursery in democratic living; and, under the guidance of a spiritually minded teacher, ... is one of the most efficient means of developing fine character."⁵⁶

C. Recreational Activities:

The community through its wholesome recreational program may aid greatly in the normal development of the personalities of both young and old within its borders. Inhabitants of a community seek recreational outlets. They usually participate in the type afforded by the community--wholesome and unwholesome. The functionalists believe that through community-wide recreational planning, with personality development in mind, the community may become one of the greatest agents in character building.

54 Chave, A F. A. to R. E., p. 33

55 Wilson, op. cit., p. 14

56 Myers, A. J. W., op. cit., p. 155

It is believed that recreation is education in its deeper implications. Education, like recreation, should aim to expand human personality by drawing out the potentialities, giving them strength and guidance; and when this is true of both education and recreation they both are seen to have the same objective.⁵⁷ Shaver says, "The object of recreation is life, more effective and abundant life ..."⁵⁸

Play has come to be recognized as an important feature of all life, as a necessary good, as something to be enthusiastically accepted, intelligently planned, as an activity which makes a real contribution to character development.⁵⁹ It is not to be forgotten that recreation drains off excess energy that otherwise would remain within and create tensions, making the individual restless, anti-social.⁶⁰ In its broadest sense, recreation in a democracy endeavors to develop within the individual dignity, faith, self-confidence, self-respect.⁶¹ Each community should realize that "Without play life is stunted,

⁵⁷ Slavson, R. and the T. P., p. 22

⁵⁸ Shaver, op. cit., p. 63

⁵⁹ Price (Editor), Maston, op. cit., p. 420

⁶⁰ Slavson, R. and the T. P., p. 3

⁶¹ Ibid., p. 74

and few of its possibilities are realized."⁶²

There must be more than just chance organization in the planning of a recreation program for the community if the fullest development of play opportunities are realized, and the best distribution of facilities and leadership is made.⁶³ Youth and children themselves should be given a part in aiding the community officials in planning, construction, and maintenance of playgrounds, parks, and reservations. Out of such activity the young life of the community would gather experiences which would aid greatly in their personality growth.⁶⁴ In the community, co-operation between churches and all other character-building agencies can make possible such recreational opportunities as no one church could provide alone. When churches co-operate, they can demand of the civic authorities a voice in the making of plans and policies.⁶⁵ In planning for the community to make its best contribution to play experiences of both young and old, care should be exercised that those who plan do not take the line of least resistance. It is easy and cheap to provide entertainment

⁶² Tyler, op. cit., p. 215

⁶³ Chave, P. D. in C., p. 142

⁶⁴ Tulpa, op. cit., p. 87

⁶⁵ Moon, op. cit., p. 120

for the masses; it is somewhat more to provide opportunities and supervision for creative forms, remedial needs, cultural refinements, in play.⁶⁶ "It is not so much what a community does for children as what it permits and encourages children to do for themselves."⁶⁷

Much of community recreation is conditioned and permeated by the competitive motive, causing the value of recreation for establishing and maintaining total health to be decreased, and in some communities, entirely negated.⁶⁸ Instead of competition, planning boards should use rivalry. "Rivalry is a stimulant for activity; it sharpens perceptions and gives meaning to activity that otherwise may have little meaning."⁶⁹

Too many persons let down their standards in recreation, accepting those which they find and feeling no responsibility for improving them. For commercial institutions to raise the quality of recreational offerings, they must be stimulated, and supported, by the church, the school, and other community character-building groups.⁷⁰

⁶⁶ Chave, P. D. in C., p. 143

⁶⁷ Loc. cit.

⁶⁸ Slavson, R. and the T. P., p. 89

⁶⁹ Ibid., p. 92

⁷⁰ Chave, A F. A. to R. E., p. 90

Each community, if their children are to develop wholesomely, must consider that growing children and youth must be provided good times socially, under auspices which are wholesome, moral, religious.⁷¹ If the community recreation goes unplanned, is turned over to the commercial interest, the community is subjecting its youth to great chance and unhealthy interests which will eventually find rootage in the life of the constituency.

The functionalists advocate community recreation because play is nature's way of developing the body, the mind, and the character.⁷²

D. Vocational Activities:

An individual, although participating in a vocation, is still a learner, for he is being modified through the experiences of the vocation. The functionalists are concerned over these experiences; they seek to guide the learner in his vocational choices and their functioning. The dominant vocation of all persons and at all times is living so that intellectual and moral growth is possible.⁷³

G. E. Myers states that "making a life and making a living

⁷¹ McKibben, I. R. E. T. S., p. 166

⁷² Coe, E. in R. and M., p. 143

⁷³ Dewey, D. and E., p. 362

are absolutely inseparable for most mortals ..."⁷⁴ The individual cannot make a life for himself in a vacuum-- a large part of his waking hours is spent in what he has chosen for his vocation.⁷⁵

A large number of people have failed to find happiness in their vocations, and this has been the result of their having to accept work which was unsuitable for them. Certain conditions have caused this condition to take place, namely: (1) Economic conditions; (2) Changes in family finances; (3) Unemployment situations taking youth out of congenial occupations and forcing them to accept whatever type of work is available; (4) Hasty and unwise choice on the part of the individual.⁷⁶

The years of adolescence are as valuable a part of life to the individual in terms of the vocation as the years of maturity. The most effective life work calls for preparation through experience in Christian living with the same importance placed thereupon as the acquiring of certain specific knowledge or skills that pertain to the chosen vocation.⁷⁷ Franklin Bobbitt places work as an

⁷⁴ Myers, G. E., Principles and Techniques of Vocational Guidance, p. 3

⁷⁵ Loc. cit.

⁷⁶ Miller, Catherine A., op. cit., p. 179

⁷⁷ Ibid., pp. 178-79

essential in the life of a person, especially youth:

The life of a youth is not normal except as he has as much work as play. And by work is meant effort that is actuated by sense of responsibility and of purpose in his own mind, which, in turn, issue from needs that he himself sees and feels.⁷⁸

It is the duty of society to find the way to give each youth, while he is still young, his proper opportunity to work. "The reason is not so much that he earn his keep so as not to be a burden, but rather that he travel the road that makes him a man."⁷⁹

Dewey comments that there can be nothing more tragic than the failure to discover one's business in life, or to be forced into an uncongenial calling. The right vocation means that the aptitudes of a person are in adequate play, eliminating friction and bringing satisfaction.⁸⁰ Over two million youth of varied education and ages become available for employment each year, approximately three-fourths of them for wage-earning employment. These young persons face the necessity of deciding what vocations they will enter.⁸¹ Because of the growing complexity of industry and business, the increasing

⁷⁸ Bobbitt, Franklin, The Curriculum of Modern Education, p. 392

⁷⁹ Ibid., p. 393

⁸⁰ Dewey, D. and E., p. 360

⁸¹ Myers, G. E., op. cit., p. 80

different kinds of occupations, youth are in need of assistance in choosing vocations.⁸² They need to feel that there is necessity of having consecrated Christians in every type of work.⁸³ Youth should be led to understand too that the real function of every business should be the greatest possible increase and the widest possible distribution of welfare itself.⁸⁴ There are terrible injustices in the economic situation which the young person has a right to understand, and to feel that these injustices are man's making and can be overcome. Such knowledge of existing conditions may challenge youth to determined effort to prove that it is possible to be a Christian in business, whether employer or employee, and possible to change unchristian practices.⁸⁵ Attitudes play an important part in the individual's enjoyment of the work he does; Tulpa enlarges upon such attitudes:

It is not surprising at all that so many workers regard public works as a sinecure, and do their best to work as slowly as possible in order to prolong the period of being on a payroll. Their conduct would be quite different if, since their early childhood, altruistic and duty-bound attitudes would be so strong in them that it would be

⁸² Ibid., p. 81

⁸³ Miller, Catherine A., op. cit., p. 181-82

⁸⁴ Coe, A S. T. of R. E., p. 63

⁸⁵ Miller, Catherine A., op. cit., p. 181

unnatural for them to be negligent, unsocial, and parasitically inactive on their jobs.⁸⁶

The functionalists believe that the quality of vocational relationships are basically the result of home training. If the children have been allowed to assert selfish desires without consideration for the rights and needs of others, their vocational relationships are truly to be unwholesome.⁸⁷ Parents have often been unwise in insisting their children follow the occupation which the parents have chosen, disregarding the inclination or ability of the individual.⁸⁸ It often has occurred that "Boys and girls have grown tired of school and have persuaded their parents to let them leave school and get a job--usually a 'blind-alley' job in which future prospects are very dim."⁸⁹ Parents may or may not have had much choice in some instances when the family fortunes have vanished in the choosing of the vocations of their children or in aiding them in finding one that was suitable--perhaps the only recourse has been that the individual plunge into the first job he could find.⁹⁰ To the functionalist, this

⁸⁶ Tulpa, op. cit., pp. 90-1

⁸⁷ Chave, A F. A. to R. E., p. 69

⁸⁸ Miller, Catherine A., op. cit., p. 180

⁸⁹ Ibid., p. 179

⁹⁰ Loc. cit.

is regrettable.

Since the home does so greatly influence the attitude of the youth, parents need to consider the following principles when guiding young life in the selection of a vocation:

(1) The parents and children must remember that well-directed work is necessary as a universal condition of intellectual and physical health for children, youth, and adults; (2) Encourage the child to plunge into his work in order to get his introduction into that work; (3) Advise the child to begin with the part of work which is easiest to him, that he likes most; (4) Instill within the child the principle that one must learn to keep on working when his work has lost its freshness; (5) Impress upon the child the fact that one's work is improved by eliminating the means by which time is wasted; (6) Help the child to survey his work, and after reviewing it, reflecting upon it, revise it for improvement.⁹¹

A major responsibility for providing the youth with vocational guidance rests upon the public school system.

"It has charge of the great majority of youth in the average community at the time they are most in need of vocational guidance."⁹² Dewey states that there is too great a gap

⁹¹ Workman, J. W., Youth Are Stewards, pp. 29-30

⁹² Myers, G. E., op. cit., p. 89

between the "remote and general terms in which philosophic ideas are formulated and the practical and concrete details of vocational education."⁹³ The individual's general and vocational education during his youth should be sufficient to launch him upon "those ways of intellectual living that he can thereafter continue to use."⁹⁴ According to G. E. Myers, the vocational guidance department of the public school should make certain that specific aims are carried through in preparation for the guiding of youth: (1) That a list of possible cooperating agencies be prepared; (2) That ways in which each agency can give its best contribution are studied; (3) That a plan by which each agency can make this contribution is worked out cooperatively; (4) That the cooperating relationships function harmoniously.⁹⁵

Educators need to remember that the choice of a vocation should not be made in a day, it must take time and thought, that it is of tremendous importance that the right choice be made.

The activity of selecting a calling is not merely the momentary one of making a decision. It involves all the activities of preparing for the choice and of tentatively testing out in thought, and if

⁹³ Dewey, D. and E., p. 358

⁹⁴ Bobbitt, op. cit., p. 388

⁹⁵ Myers, G. E., op. cit., p. 89

possible in actuality, one after another. What is equally important, it continues after decision is made in his satisfaction with his choice. As long as he lives, there is continual review of his decision; and if it is wisely made, continuity of reaffirmation.⁹⁶

There must be freedom for the individual, for to predetermine some future occupation and for which education is to be a strict preparation is but to injure the possibilities of the child's present development and reduce the adequacy of preparation for right employment.⁹⁷ "Except as a person enters his vocation and works of his own will, he is not a free man. ... Except as a person chooses his work, his will will not be in it."⁹⁸

All the early preparation for vocation should be indirect rather than direct--that is to say that the pupil should engage in those active occupations which are indicated by his needs and interests at the time.⁹⁹

Only in this way can there be on the part of the educator and of the one educated a genuine discovery of personal aptitudes so that the proper choice of a specialized pursuit in later life may be indicated. Moreover, the discovery of capacity and aptitude will be a constant process as long as growth continues.¹⁰⁰

⁹⁶ Bobbitt, op. cit., pp. 384-85

⁹⁷ Dewey, D. and E., pp. 362-63

⁹⁸ Bobbitt, op. cit., p. 383

⁹⁹ Dewey, D. and E., p. 363

¹⁰⁰ Loc. cit.

The church shares the responsibility for providing youth with proper vocational guidance. Leaders of youth are challenged to help young people form a life-purpose that will incorporate the practical necessity of making a living and which can be at the same time primarily a determination to live a useful, honest, unselfish life.¹⁰¹

The young person who is able to extend his interests beyond his own little circle of family and friends to include even the people of other countries, who is aware of the enormous diversity in kinds of work waiting to be done in this modern world is much more likely to find a satisfactory place for himself in this world than the young person who is self-centered and walled around by very limited interests.¹⁰²

The desire of the functionalists is to see all vocations dignified and "sanctified" by their responsibility for human welfare, because there is no trade, profession, or service which should not be able to make its contribution to the enrichment and ennoblement of life.¹⁰³ The emphasis of the past, in dealing with young life, has been too much upon what individuals were to become. They have been taught the rules that govern future choices when they should have been guided in present experiences in which the right choices

¹⁰¹ Miller, Catherine A., op. cit., p. 177

¹⁰² Ibid., p. 180

¹⁰³ Chave, A F. A. to R. E., p. 139

are difficult.¹⁰⁴

When questions revolving around the choice of a life work arise in classes or groups of youth it is suggested that a project be undertaken by the group to discover what vocational opportunities, what qualifications, what rewards, are involved.¹⁰⁵ The teacher can help youth avoid future discouragement, even failures, by suggesting the necessity of measuring themselves against the vocation for which they hoped.¹⁰⁶ When a person's fitness for a particular vocation is questionable, the teacher should suggest further study of the qualifications necessary, interviews with people following that vocation, and part time or unpaid work at some phase of the vocation.¹⁰⁷

Every program carried out in the church school which opens youth's eyes to the wide world, every appreciation study of other races and nations, every service activity which links the young people of the church with people of other types, economic classes or races, every project of life enrichment which opens the mind to new beauty in nature, art, literature, music, is a part of the background of a wise choice of a life work.¹⁰⁸

Suggestive ways for the church leader to help youth

¹⁰⁴ Miller, Catherine A., op. cit., p. 177

¹⁰⁵ Ibid., p. 184

¹⁰⁶ Ibid., p. 185

¹⁰⁷ Ibid., p. 186

¹⁰⁸ Ibid., pp. 180-81

in choosing their life work wisely are: (1) By inspiring them with a wider outlook on life; (2) By developing their appreciation of the opportunities for Christian expression in all forms of work; (3) By discovering the principles of Jesus Christ in choosing His life work; (4) By exploring the field of vocations.¹⁰⁹

The functionalists believe the youth of our land are in real need of earnest and sincere guidance in the choice of vocations and in the preparation for that choice. D. A. Poling impresses upon educational leaders the urgency of this problem:

... the public-school system of the United States, and the program of religious education in the churches, and the activities of the American home must be searched and stimulated, informed and inspired, to give vocational training and guidance to our sons and daughters.¹¹⁰

¹⁰⁹ Ibid., pp. 180-87

¹¹⁰ Poling, D. A., Radio Talks to Young People, p. 115

PART IV

INTEGRATION OF THE GROWING PERSONALITY

CHAPTER VII

THE RESULT OF THE FUNCTIONAL APPROACH IN PERSONALITY

GROWTH: PROGRESSIVE INTEGRATION

The goal which motivates the functional approach is the achievement of a progressive integration in the growing personality. The functionalists believe the individual must be conceived as a "functionally interrelated whole, a complex organism which has passed through a developmental history and responds at any given moment to an array of inner and outer forces."¹ Bower is of the opinion that "integration is a primary necessity in the achievement of any effective sort of personality."² Since the child is an organic whole, spiritually and physically, he must live his social life as an integral unified being, or he will create friction within himself and in his environment.³

The functional approach, because it recognizes the fact of organic integration, seeks to correlate beliefs and practices, attempting to correct all tendencies to disintegration. The functionalists would further those

¹ Blois, op. cit., p. 11

² Bower, C. T. C. E., p. 195

³ Dewey, M. P. in E., p. 8

situations which produce constructive social attitudes and in which acts find satisfaction; they would seek to modify those conditions that prevent growth of spiritual appreciations and Christian behavior.⁴ Unity is a thing to be achieved. Powell speaks of this process within the person:

... the child, at first, is little more than a bundle of impulses or an aggregate of many uncoordinated situation response bonds. He is only potentially a person. In time, however, his habits, ideas, feelings, sentiments, and aspirations, become linked up together into a whole.⁵

Chave contends that integration grows by the individual continually joining reflection to action, "and doing so in close proximity to the situations in which action has meaning and emotional quality."⁶ The total of all the individual's emotional reactions to his environment, which Ligon calls "emotional attitudes", make up his real philosophy of life.⁷ The condition of a personality, when all emotional attitudes are harmonious and mutually helpful, permitting all of the individual's natural energy to be directed toward one end, is that which the function-

⁴ Chave, A F. A. to R. E., p. 100

⁵ Powell, op. cit., p. 149

⁶ Chave, A F. A. to R. E., p. 101

⁷ Ligon, op. cit., p. 13

alists believe to be integration.⁸

Thus, integrated action is coordinated action in an organism or machine. Each part contributes its portion to the whole, and all the parts are mutually interdependent upon one another. Integration, then, is the natural form of activity.⁹

The ideal person possesses the personality which is completely organized and stable, and at the same time has impulses, attitudes, ideas, and habits which are judged by himself and society to be good.¹⁰ This integration has within it balance, the ability to discover and make use of that which is near a happy medium between opposite extremes-- utter selfishness as against utter selflessness; dreamy make-believe as against fact finding and testing; the one who prides himself on being practical versus the visionary idealist.¹¹ This process of integration covers a lifetime. For the child, the desire is that "he should be on the way-- perhaps a little more definitely and obviously so than at other life periods."¹² The child from birth must seek social integration since it is a basic need for human nature, for it means that the individual will possess the ability to

⁸ Ibid., p. 14

⁹ Ibid., pp. 14-15

¹⁰ Bower, C. T. C. E., p. 43

¹¹ Eakin and Eakin, op. cit., p. 147

¹² Ibid., pp. 147-48

live happily and co-operatively with others, it means identifying his interest with the interests of his group.¹³

When a person has achieved a central purpose and a consistent way of living, we say that he is 'well integrated.' Yet integration can never be fully achieved, because it is a process rather than a point to be reached.¹⁴

The child's progress consists not in the achieving of one sort of moral goodness this year, another the next, but in having the child experience increasing control of whole personal situations.¹⁵

The intelligent gardener plants seeds in fertile spots, and thus links up with the whole life-giving power and growth in the universe, producing marvelous results. In similar manner, a person or a group may perform wonders in creating better human life by intelligently and devoutly linking with the eternal personality-producing forces of the universe.¹⁶ Modifications of the responses which the individual makes to the situations which life presents to him must be self-conditioned if the individual is to realize himself through creative experience, if his personality is to be of the moral and spiritual type.

¹³ Moon, op. cit., pp. 117-18

¹⁴ McLester, T. in the C. S., p. 51

¹⁵ Coe, A S. T. of R. E., pp. 197-98

¹⁶ Myers, A. J. W., op. cit., pp. 58-9

Such a procedure utilizes the individual's capacity to think, to assume an objective attitude toward his experience, to form a scale of values through discriminating choices, and to organize his choices into a life-purpose. When these techniques have been mastered by the learner, experience becomes creative and character reaches the level of achievement.¹⁷

Bower states that the higher types of personality are impossible apart from an integrating process. The chief characteristic of the low-grade personality is his inability to relate his experiences in such a manner that they will hold together in a consistent pattern.¹⁸

In the absence of an integrating bond, experiences just happen; that is, persons respond promiscuously to all sorts of situations involving the attention, the emotions, and the will. As a result, activity has neither meaning, worth, nor effectiveness. More than that, promiscuous experience loses its dynamic quality. Having no organized end toward which it is moving, it becomes static. It possesses neither movement nor direction. It arrives nowhere and effects nothing.¹⁹

Education is becoming more concerned with the adjustment of the whole self to its physical and social environment.²⁰ Dewey says that "the end of education is said to be the

¹⁷ Bower, C. T. C. E., p. 106

¹⁸ Bower, The C. of R. E., p. 148

¹⁹ Loc. cit.

²⁰ Bower, C. and S. in E., p. 70

harmonious development of all the powers of the individual."²¹ The statement by Nathaniel Cantor is significant:

"This is what education is for, the making of Man."²²

The functionalists believe that education must seek for the gradual and constant reconstruction of experience which makes personality splits an impossibility and which leads to a firm, dependable unity of the whole self.²³

Firsthand learnings should be supplemented by the sharing of experiences of others. For the child to experience an integrated life, to feel his own possibilities, the needs and desires of others, the ways in which the best of life can be brought about for all, there must be a co-operation of home, church and school in an organized effort to give him this integration.²⁴ Bower states that as soon as "education is oriented toward persons and the achievement of personality, the integration of the growing self immediately migrates from the margin to the center of interest."²⁵ Adults will find that the more they consider the needs and possibilities of children and support their

²¹ Dewey, M. P. in E., pp. 11-12

²² Cantor, op. cit., p. 276

²³ Bower, C. T. C. E., p. 160

²⁴ Chave, P. D. in C., p. 244

²⁵ Bower, C. T. C. E., p. 158

worthiest efforts, the more life will become integrated for the older members of society as well as for the young.²⁶

When religion is functionally understood, it is by its essential nature a comprehending and integrating experience. It is a quality that diffuses itself throughout every area of the individual's experience. The concepts and the practices of religion are rooted in the practical interests and activities of life.²⁷

There is no hope for integration and unity by conformity to a creed or custom, but there is a growing proof that these functional elements of religion leaven society. The lines of progress are not inevitable for any individual or group, and even nations may pass away and be forgotten except for a few relics; but the process of growth is inherent in the nature of the universe, and those who learn to obey its laws may expect to benefit thereby.²⁸

H. S. Elliott states that the liberal leaders in Christian education acknowledge that God works in and through the orderly processes of nature, that God is directly related to the individual life through procedures of human search and reflexion.²⁹ The religious impulse then, is toward the progressive unification of man with himself, with

²⁶ Chave, P. D. in C., p. 329

²⁷ Bower, C. and S. in E., pp. 69-70

²⁸ Chave, A F. A. to R. E., p. 107

²⁹ Elliott, H. S., Can Religious Education Be Christian?, p. 287

society, and with nature.³⁰

When education opens the field of values, the factors of integration are cumulative. The emerging scale of values is carried through to its consummation and leads to the revaluation of values through criticism and organization. From this process, life takes on a total meaning and worth. The individual will judge each experience in the light of its total meaning and worth. Thus it becomes possible for the growing person to see his own life as a whole, and to see his own life in the total setting of the permanent and universal values of his universe.³¹ The child, when educated in this manner, will recognise himself when he reaches the goal of his education as a living member of a living whole, he will feel that his life mirrors the life of "his family, his people, humanity, the being and life of God who works in all and through all."³² Elliott brings the summarization of God's relation to human life, and thus reveals the manner in which man relates himself with the creative forces at his disposal:

There is no new discovery in science, no new cure for disease, no new technological invention

³⁰ Coe, E. in R. and M., p. 201

³¹ Bower, C. T. C. E., pp. 170-71

³² Harriss, W. T., (Editor) Blow, Susan E., Eliot, Henrietta R., (Translators, op. cit., p. 60

which is not dependent upon some distinctive given characteristic of this universe, as it impinges upon the world, and man's so-called creations are really discoveries and utilizations of these powers and possibilities. Such an emphasis recognizes in a significant and creative manner God's relation to human life. It makes every aspect of life sacred, for it is related to powers and possibilities, the mystery and wonder of which every scientific discovery enhances rather than destroys. It gives the true basis for a reverent attitude toward all life.³³

³³ Elliott, op. cit., pp. 293-94

PART V

SUMMARY AND CONCLUSION

CHAPTER VIII

SUMMARY

A. Part I:

The compilation of functional writings reveals that the functional theory is completely adequate in the natural development of personality because it advocates personality growth in terms of a process which develops through purposeful activity, meaningful experiences, and which cooperates with and satisfies the laws of growth of the human organism.

A study of the writings also clearly points to the functional method as the one which is natural for the growth of a personality. This is true because this method functions according to the laws of human growth and advocates creative activity which furnishes meaningful experiences that in turn develop personality.

B. Part II:

A study of the materials of Part II discloses that the functional approach is the natural method of personality growth and that the basis of this naturalness is found in the human organism; that Nature furnishes an organism ready to act, furnishes the growth process, and urges the educator to become a partner by respecting and cooperating

with Nature's laws of growth. The educator should not run counter to this divine-human process. The learner creates himself by reconstructing his environment within himself, and awaits the divine-human expression that arises out of meaningful experiences from the learner's environment.

C. Part III:

The study of Part III shows the importance of home, school, and community in personality growth when the activities are conducted from the functional point of view. The home is concluded to be the most important functional area for the development of personality since it is here the child first experiences life, acquires his general outlook on life, and gains his standards of life from daily experiences. If a child is to develop normally, according to his inherent capacities, the child must feel the following qualities as they develop from his home education: personal worth and security, social sensitivity, freedom, responsibility, experience, creative play, and religious training.

The Church is an important institution through which the functional approach may be operative in producing personality growth. This study reveals that Christian education is an intelligent use of the divine laws of growth within the learner; that is, the finding of ways in which man

may share in God's creativeness for ever higher levels of intelligence and morality. Personality can be lifted to a Christian pattern if the learner is guided into experiences which prove to be spiritually significant.

Since personality growth is the result of meaningful experiences from the total environment of the learner, community activities are influential. All that enters the learner's life educates, be it the newspaper, movies, advertisements, group life, or the general atmosphere of the community. In regards to the public school, the study shows that when the learner is given an opportunity to put his natural impulses into action, school becomes a pleasure, the child is easily disciplined, and learning becomes easy through interest. The functional approach makes the public school a school in democratic living, for only through this means can it contribute to wholesome personality growth.

Community recreation is an important feature in personality growth since, if intelligently planned, its activities expand personality by drawing out potentialities, draining off excess energy that could remain within and create tensions, developing dignity, faith, self-confidence and self-respect.

The vocation of an individual furnishes experiences, therefore influences personality growth. The study indicates that when uncongenial vocational relationships are experienced

life becomes frictional, and when the right choice of vocation is made, life finds satisfaction. It is the duty of the home, the school and the church to guide in vocational choices and functioning that personality may become and remain wholesome.

D. Part IV:

The materials of Part IV agree that in growing personality there must be a progressive integration; that the individual is a functional interrelated whole, achieving itself by joining reflection to action which has meaning and emotional quality. Also, that this integration of personality is a process which covers a lifetime, and is not a point to be reached; if the learner is to achieve it, there must be cooperation of home, church, school and community--organized together that they may supply all the wholesome experiences possible. From these experiences an emerging scale of values arise which leads to the revaluation of other values--from this process life takes on total meaning and worth. Life, lived in this process, will find itself in a total setting of universal functioning values.

CHAPTER IX

CONCLUSION

Upon completion of the study of the functional writings as set forth by recognized leaders within the field of religious education, the writer reaches the conclusion that the functional approach is the natural method of developing personality. This conclusion is determined through the compilation of writings which proves convincingly that the functional approach continues in the same process of all growth, and does not seek to force upon personality anything that is foreign to its nature or that is outside of its scope of meaning or understanding. The writer believes the functionalists are sharing and cooperating with God in His creative endeavors.

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ABSTRACT

The purpose of this dissertation is to correlate and evaluate the functional writings as set forth by recognized leaders within the field of religious education in reference to the functional approach as being the natural method in personality growth. The functional approach is shown to be the true and natural method since it includes as its basis the bio-socio-psychological concepts and places them in a functional process which cooperates and satisfies the learner's inherent sequence of growth, thus promoting normal personality development.

The functional method is believed to be the natural method for the development of personality because it encourages experience-centered guidance which covers the total scope of life's educational process in cooperation with the inherent laws of growth of the learner. Heredity furnishes the materials upon which personality is to grow while environmental experiences provide the nourishment. To aid in a child's growth of personality is not to set before him certain behavior patterns which demand conformity, but to furnish conditions which help the child to grow normally and naturally. Nature within the human organism furnishes the growth process, asking that the educator plan activities for physical, mental and spiritual growth based on the child's understanding and interest.

The functional approach needs functional areas which will provide activities, therefore experiences, for the educative process. The home, to the functionalist, is the most important of the functional areas. It is in the home that the child is subjected to a creative interactive relationship between himself and his parents, himself and other children. He receives his first impressions of life, his sense of personal worth and security, of social sensitivity, freedom, responsibility, experience, creative play and religious training from his everyday experiences within his home. Therefore, parents need to understand the child's capacities and needs; they should realize that activity results in meaningful experiences which aid or hinder natural personality growth. Responsibility rests upon parents to provide wholesome activities required by the creativeness of the child.

A second functional area is that of church activities. Within the educative program of the church, activities can be provided which furnish meaningful experiences that have spiritual significance in personality growth. The church can only fulfill its purpose by cooperating with the human-divine process of growth inherent in the human organism, and by providing and guiding activities that result in spiritualized experiences which the child can use in his growth toward Christlikeness. The church must accept the truth that it

cannot adequately guide the individual on one hour of instruction per week with the individual subject to unwholesome experiences during the week. The church needs a unified view of the pervasiveness of religion and life, to abandon the conception that a certain part of life is sacred and another is secular. Life becomes sacred whenever it touches personality. The church must believe that if God is to be of worth, He must be taken out of "words" and placed within purposeful and meaningful activities of human life.

To be functional, the church must be permeated by gradation for the learner--in the activities of worship, study, service and recreation. Gradation is important to personality development because each child has his own particular needs and capacities for growth. The functional approach advocates: that the worship be a process of learning, of seeing God related in life to everyday experiences, giving to life worth and reality; that study be not mere facts of knowledge imposed upon the learner, but a process of functional values in life, a creative process of shared experiences on the level of creative fellowship; that service be an agent of learning, indigenous in its nature, revealing love and good will in concrete experiences; that recreation be re-creation, a means of teaching self-control, cooperation, courtesy, tolerance, forbearance, comradeship, and fair play; that church-home relationships be a connected

force sharing inspiration and information which will make personality guidance more complete; that church-community relationships be as a unit, guiding the various constructive forces within the community toward Christian personality development.

A third functional area for the growth of personality is the community. Since all that enters life educates for good or bad, the community through its activities that produce experiences must be considered as a personality-producing agency. The newspaper, advertisements, movies, planned recreation, the general atmosphere of the community are important educative forces which bring lasting effect upon the learner. The responsibility for providing constructive community influences rests upon the home, the church, the school, and upon all personality-developing institutions within the community. A well-planned program of activities must be instigated only after the needs and interests of the people making up the community have been surveyed.

The public school is one of the community's greatest personality-producing agencies. Education is a social process, and therefore the purpose of the public school is not to merely develop the mind of the child but to guide all experiences that make up the learner's life, his habits, purposes and attitudes. The functionalists believe that when the child is placed in a functional relationship with his

education, attendance at school becomes a joy because his education is then based upon his capacities and interests, making discipline a natural thing and learning comes with much more ease. The functionalists advocate that public schools should set their curriculums at the center of life, having the learner see life as a whole, and his education as a process of living within an interacting and ever-changing fellowship. The teacher is a learner too, an inspirer who is to guide, and not to force upon the learner anything, for to force is to pervert human nature. Religion, not denominationalism, under the functional approach in the public school, will find its natural place along with other phases of education since it is total life that is advocated.

The community, through its wholesome recreational program, may aid in the normal development of the personalities of both young and old. It is believed by the functionalists that recreational activities are educational in their deepest sense since recreation draws out the learner's potentialities and creates within him strength and character. The object of wholesome recreation is abundant life. It is easier for the community to turn the recreational activities over to commercial interests, to provide cheap entertainment for the masses which will result in unwholesome personality development, than to provide opportunities and supervision for developing in the learners creativeness, remedying unsocial

behavior, and creating cultural refinement. The community must believe that planned, graded, wholesome recreation is the natural way of developing body, mind and spirit.

The vocations provided by the community modify the individual, who is still a learner, through the experiences of work. The functionalists are concerned over these experiences, and seek to guide the learner in his vocational choice and in his functioning within the work itself. While an individual is making a living he is making his life. Unhappy relationships in vocations cause personalities to be unbalanced and unwholesome, while the reverse relationships aid the individual in experiencing wholesome satisfaction. It is the duty of the home, church, school and community agencies to furnish vocational guidance and opportunities for trial participation in certain vocations to aid the learner in deciding according to his likes and dislikes, his capacities and skills. If such guidance is given, happier and better adjusted personalities will be the result.

The goal of the functional approach is the achievement of progressive integration in growing personality. This integration is a process and not a point to be reached; a unity to be achieved by the individual which links up his habits, ideas, feelings, sentiments and aspirations. This gives every experience meaning, worth, effectiveness and

direction toward an organized end of dynamic quality. The functionalists believe that all education must be a reconstruction of experience which will make personality maladjustment less likely and which will lead to a dependable unity of the whole self.



AUTOBIOGRAPHY

George Maurice Schreyer was born on April 10, 1913, in the city of Asheville, North Carolina. He attended the following educational institutions: Fletcher High School, Fletcher, North Carolina, graduated, 1931; Wofford College, Spartanburg, South Carolina, received the A. B. degree, 1936; Duke Divinity School, Durham, North Carolina, received the B. D. degree, 1939. He became a member of the Western North Carolina Conference of the Methodist Church in the year of 1939; he served as chaplain in the United States Army from February 18, 1942, to April 29, 1946, at home and overseas; he entered Boston University School of Theology, Boston, Massachusetts, in May, 1946; and transferred in September, 1947, to Boston University Graduate School.

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